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# PANCHADASI

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## CHAPTER 7

The Lamp of Perfect satisfaction

298 VERSES

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## Chapter 7 - Verse 1

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।  
किमिच्छन् कस्य कामाय शरीरमनुसंज्वरेत् ॥१॥

Ātmānaṁ cet vijānīyāt ayam asmīti pūruṣaḥ ।  
kimicchan kasya kāmāya śarīram anusamjvaret ॥ 1 ॥

‘When a man (Purusa) has realized the identity of his own Self with the Paramatman, desiring what and for whose sake should he allow himself to be afflicted following the body’s affliction?’ [Chapter 7 - Verse 1]

## Chapter 7 - Verse 2

अस्याः श्रुतेरभिप्रायः सम्यगत्र विचार्यते ।  
जीवन्मुक्तस्य या तृप्तिः सा तेन विशदायते ॥२॥

Asyāḥ śrute rabhi prāyaḥ samya gatra vicāryate ।  
jīvan muktasya yā tṛpiḥ sā tena viśadāyate ॥ 2 ॥

In the chapter we exhaustively analyze the meaning of this Sruti. Thereby the perfect satisfaction of a man liberated in this life will be clearly known. [Chapter 7 - Verse 2]

## Chapter 7 - Verse 3

मायाभासेन जीवेशौ करोतीति श्रुतत्वतः ।  
कल्पितावेव जीवेशौ ताभ्यां सर्वं प्रकल्पितम् ॥३॥

Māya bhāseṇa jīveśau karotīti śrutatvataḥ ।  
kalpitā veva jīveśau tābhyāṁ sarvaṁ prakalpitaṁ ॥ 3 ॥

The Sruti says that Maya reflecting Brahman, creates both Jiva and Ishvara. Jiva and Ishvara, in their turn, create the whole of the rest of the universe. [Chapter 7 - Verse 3]

## Chapter 7 - Verse 4

ईक्षणादिप्रवेशान्ता सृष्टिरीशेन कल्पिता ।  
जाग्रदादिविमोक्षान्तः संसारो जीवकल्पितः ॥४॥

Īkṣaṇādi prave śantā sṛṣṭir īśena kalpitā ।  
jāgradādi vimokṣantah saṁsāro jīva kalpitaḥ ॥ 4 ॥

From the determination of Ishvara to create, down to his entrance into the created objects, is the creation of Ishvara. From the waking state to ultimate release, the cause of all pleasures and pains, is the creation of Jiva. [Chapter 7 - Verse 4]

## Chapter 7 - Verse 5

भ्रमाधिष्ठनभूतात्मा कूटस्थासङ्गचिद्वपुः ।  
आन्योन्याध्यासतोऽसङ्गधीस्थजीवोऽत्र पुरुषः ॥५॥

Bhramā dhiṣṭhāna bhūtātmā kūṭasthā saṅga cidvapuḥ ।  
anyonyā dhyāsato'saṅga dhīstha jīvo'tra pūruṣaḥ ॥ 5 ॥

The substratum of illusion is Brahman, the immutable, associationless, pure consciousness, the Self of all beings. When through mutual superimposition Brahman becomes associated with the intellect, an association which is phenomenal and not real, He is known as Jiva or Purusa. [Chapter 7 - Verse 5]

## Chapter 7 - Verse 6

साधिष्ठानो विमोक्षादौ जीवोऽधिक्रियते न तु ।  
केवलो निरधिष्ठानविभ्रान्तेः क्वाप्यसिद्धितः ॥६॥

Sādhiṣṭhāno vimokṣādaū jīvo'dhikriyate na tu ।  
kevalo niradhiṣṭhāna vibhrānteḥ kvāpya siddhitaḥ ॥ 6 ॥

Jiva, with Kutastha as his substratum, becomes an agent and seeks liberation or the pleasures of heaven and earth. Cidabhasa, the reflection of pure consciousness alone cannot be so, for superimposition is not possible without a substratum. [Chapter 7 - Verse 6]

### Chapter 7 - Verse 7

अधिष्ठानांशसंयुक्तं भ्रमांशमवलम्बते ।

यदा तदाहं संसारीत्येवं जीवोऽभिमन्यते ॥७॥

Adhiṣṭhānāṁśa saṁyuktaṁ bhramāṁśam avalambate ।

yadā tadā'haṁ saṁsārīti evaṁ jīvo'bhimanyate ॥ 7 ॥

When Jiva, having the immutable Kutastha as his basis, wrongly identifies himself with the gross and subtle bodies, he comes to think of himself as bound by the Pleasures and pains of this world. [Chapter 7 - Verse 7]

### Chapter 7 - Verse 8

भ्रमांशस्य तिरस्कारादधिष्ठानप्रधानता ।

यदा तदा चिदात्माहमसङ्गोऽस्मीति बुध्यते ॥८॥

Bhramāṁśasya tiraskārāt adhiṣṭhāna pradhānatā ।

yadā tadā cidāmtmāham asaṅgo'smiti buddhyate ॥ 8 ॥

When Jiva gives up his attachment to his illusory portion, the nature of the substratum becomes predominant and he realizes that he is associationless and of the nature of pure consciousness. [Chapter 7 - Verse 8]

### Chapter 7 - Verse 9

नासङ्गोऽहंकृतिर्युक्ता कथमस्मीति चेच्छृणु ।

एको मुख्यो द्वावमुख्यावित्यर्थस्त्रिविधोऽहमः ॥९॥

Nāsaṅge'hankṛtir yuktā kathāṁ asmīti cet śrṇu ।

edo mukhyo dvāva mukhāv ityārtha strividho'hamah ॥ 9 ॥

(Doubt) : How can the idea of egoity arise in the detached Kutastha? You have to attribute egoity to it. (Reply) : 'I' is used in three senses, of which one is primary and the other two secondary. [Chapter 7 - Verse 9]

### Chapter 7 - Verse 10

अन्योन्याध्यासरूपेण कूटस्थाभासयोर्वपुः ।  
एकीभूय भवेन्मुख्यस्तत्र मूढैः प्रयुज्यते ॥१०॥

Anyonyā dhyāsa rūpeṇa kūṭasthā bhāsa yorvapuḥ ।  
ekī bhūya bhaven mukhyas tatra mūḍhaiḥ prayujyate ॥ 10 ॥

The immutable Kutastha becomes identified with the reflected intelligence, Cidabhasa, due to mutual superimposition. This is the primary meaning of 'I' in which the spiritually dull people use it. [Chapter 7 - Verse 10]

### Chapter 7 - Verse 11

पृथगाभासकूटस्थावमुख्यौ तत्र तत्त्ववित् ।  
पर्यायेण प्रयुङ्क्तेऽहंशब्दं लोके च वैदिके ॥११॥

Prthagā bhāsa kūṭasthau amukhau tatra tatva vit ।  
paryāyeṇa prayuṅkte'haṁ śabdāṁ loke ca vaidike ॥ 11 ॥

'I' in the two secondary senses refer to either Kutastha or Cidabhasa but one is differentiated from the other. The wise use the same word 'I' either in the worldly or in the philosophical senses, meaning Cidabhasa or Kutastha respectively. [Chapter 7 - Verse 11]

### Chapter 7 - Verse 12

लौकिकव्यवहारेऽहं गच्छामीत्यादिके बुधः ।  
विविच्यैव चिदाभासं कूटस्थात्तं विवक्षति ॥१२॥

Laukika vayvahāre'haṁ gacchāmī tyādike bhudaḥ ।  
vivicaiva cidā bhāsaṁ kūṭasthāt taṁ vivikṣati ॥ 12 ॥

From the conventional standpoint, the wise use the expression 'I am going', meaning Cidabhasa, differentiating it from Kutastha. [Chapter 7 - Verse 12]



### Chapter 7 - Verse 13

असङ्गोऽहं चिदात्माऽहमिति शास्त्रीयदृष्टितः ।  
अहंशब्दं प्रयुङ्क्तेऽयं कूटस्थे केवले बुधः ॥१३॥

Asaṅgo'haṁ cidātmāham iti śāstrīya dṛṣṭitaḥ ।  
ahaṁ śabdāṁ prayuṅkte'yaṁ kūtasthe kevale budhaḥ ॥ 13 ॥

From the philosophical standpoint the wise mean by their 'I' the Kutastha. In this sense they say: 'I am unattached. I am the spirit itself.' [Chapter 7 - Verse 13]

### Chapter 7 - Verse 14

ज्ञानिताज्ञानिते त्वात्माभासस्यैव न चात्मनः ।  
तथा च कथमाभासः कूटस्थोऽस्मीति बुध्यताम् ॥१४॥

Jñānitājñānite tvātmā bhāsaśyaiva na cāt manah ।  
tathā ca kathamā bhāsaḥ kūṭastho'smīti budhyatām ॥ 14 ॥

(Doubt) : Wise or ignorant are terms that can be applied to Cidabhasa and never to Kutastha. Then how can Cidabhasa who is different from Kutastha, say: 'I am Brahman or Kutastha'? [Chapter 7 - Verse 14]

### Chapter 7 - Verse 15

नायं दोषश्चिदाभासः कूटस्थैकस्वभाववान् ।  
आभासत्वस्य मिथ्यात्वात्कूटस्थत्वावशेषणात् ॥१५॥

Nāyaṁ doṣaś cidā bhāsaḥ kūṭasthaika svabhāva vān ।  
ābhāsatvā sya mithyā tvāt kūṭasthatvā avaśeṣaṇāt ॥ 15 ॥

(Reply) : There is no harm, for Cidabhasa has no real existence independent of Kutastha. An image in a mirror is not distinct from the object of which it is a reflection. When the adventitious factors are negated, only Kutastha remains. [Chapter 7 - Verse 15]

### Chapter 7 - Verse 16

कूटस्थोऽस्मीति बोधोऽपि मिथ्या चेन्नेति को वदेत् ।  
नहि सत्यतयाभीष्टं रज्जुसर्पविसर्पणम् ॥१६॥

Kūṭastho'smīti bodho'pi mithyā cenneti ko vadet ।  
na hi satyatayā bhīṣṭaṁ rajju sarpa visarpaṇam ॥ 16 ॥

(Doubt) : The idea 'I am Kutastha' is also illusory. (Reply) : Who denies it? Any motion attributed to the snake superimposed on a rope is unreal and cannot be admitted.

[Chapter 7 - Verse 16]

### Chapter 7 - Verse 17

तादृशेनापि बोधेन संसारो हि निवर्तते ।  
यक्षानुरूपो हि बलिरित्याहुर्लौकिका जनाः ॥१७॥

Tādṛśenāpi bodhena saṁsāro hi nivartate ।  
yaksā nurūpo hi balir ityāhur laukikā janāḥ ॥ 17 ॥

The idea 'I am Brahman' leads to the cessation of pleasure and pain of the world. There is a common saying that a sacrifice offered to a deity must be appropriate to that deity.

[Chapter 7 - Verse 17]

### Chapter 7 - Verse 18

तस्मादाभासपुरुषः स कूटस्थो विविच्य तम् ।  
कूटस्थोऽस्मीति विज्ञातुमर्हतीत्यभ्यधाच्छ्रुतिः ॥१८॥

Tasmā dābhāsa puruṣaḥ sakūṭastho vivicya tam ।  
kūṭastho'smīti vijñātum arhatī tyabhyadhāt śrutiḥ ॥ 18 ॥

The Sruti says that Cidabhasa, based on Kutastha and known as Purusa, should differentiate Kutastha from illusion, and that he is then justified in saying 'I am Kutastha (Brahman)'.

[Chapter 7 - Verse 18]

## Chapter 7 - Verse 19

असंदिग्धाविपर्यस्तबोधो देहात्मनीक्ष्यते ।  
तद्वदत्रेति निर्णेतुमयमित्यभिधीयते ॥१९॥

**Asandigdḥā viparyasa bodho dehātamanī kṣyate ।  
tadva datreti nirṇetum ayamitya bhidhī yate ॥ 19 ॥**

In speaking of himself the common man seems to be convinced of his identity with the body. A similar conviction about this Self as Brahman is necessary for liberation. This is the meaning of 'this' in 'I am this'. [Chapter 7 - Verse 19]

## Chapter 7 - Verse 20

देहात्मज्ञानवज्ज्ञानं देहात्मज्ञानबाधकम् ।  
आत्मन्येव भवेद्यस्य स नेच्छन्नपि मुच्यते ॥२०॥

**Dehātma jñāna vajjñānaṁ dehātma jñāna bādhakam ।  
ātmanyeva bhavedasya sa necchaṇapi mucyate ॥ 20 ॥**

When a man is as firmly convinced of his identity with Brahman as an ordinary man is convinced of his identity with the body, he is liberated even if he does not wish for it. [Chapter 7 - Verse 20]

## Chapter 7 - Verse 21

अयमित्यपरोक्षत्वमुच्यते चेत्तदुच्यताम् ।  
स्वयंप्रकाशचैतन्यमपरोक्षं सदा यतः ॥२१॥

**Ayamitya parokṣa tvam ucyate cetta ducyatām ।  
svayaṁ prakāśa caitanyam aparokṣaṁ sadā yataḥ ॥ 21 ॥**

(Doubt) : The term 'this' in 'I am this' refers to something knowable and that it cannot apply to Brahman, who is unknown (Reply) : All right. Brahman as the Self is self-luminous and can always be directly experienced. [Chapter 7 - Verse 21]



## Chapter 7 - Verse 22

परोक्षमपरोक्षं च ज्ञानमज्ञानमित्यदः ।  
नित्यापरोक्षरूपेऽपि द्वयं स्यादशमे यथा ॥२२॥

Parokṣa maparokṣam ca jñāna majñāna mityadaḥ ।  
nityā parokṣa rūpe'pi davayaṁ syād daśame yathā ॥ 22 ॥

The Self is ever cognized. We speak of Its being known directly or indirectly, being known or unknown, as in the illustration of the tenth man. [Chapter 7 - Verse 22]

## Chapter 7 - Verse 23

नवसंख्याहतज्ञानो दशमो विभ्रमात्तदा ।  
न वेत्ति दशमोऽस्मीति वीक्षमाणोऽपि तान्नव ॥२३॥

Nava saṅkhyā hr̥ta jñāno daśamo vibhramāt tadā ।  
na veti daśamo'smīti vīkṣya māṇo'pi tān nava ॥ 23 ॥

The tenth man counts the other nine, each of whom is visible to him, but forgets himself the tenth, though all the time seeing himself. [Chapter 7 - Verse 23]

## Chapter 7 - Verse 24

न भाति नास्ति दशम इति स्वं दशमं तदा ।  
मत्वा वक्ति तदज्ञानकृतमावरणं विदुः ॥२४॥

Na bhāti nāsti daśama iti svaṁ daśamaṁ tadā ।  
matvā vakti tadajñāna kṛtam āvaraṇaṁ viduḥ ॥ 24 ॥

Being himself the tenth, he does not find him. 'The tenth is not Visible, he is absent', so he says. Intelligent people say that this is due to his presence being obscured by ignorance or Maya. [Chapter 7 - Verse 24]

### Chapter 7 - Verse 25

नद्यां ममार दशम इति शोचन्प्ररोदिति ।  
अज्ञानकृतविक्षेपं रोदनादिं विदुर्बुधाः ॥२५॥

Nadyām mamāra daśama iti śocan praroditi ।  
ajñān kṛta vikṣepaṁ rodanādiṁ vidur buḍhāḥ ॥ 25 ॥

He is grieved and cries, because he believes the tenth to have been drowned in the river. The act of weeping, a result of false superimposition, is due to illusion. [Chapter 7 - Verse 25]

### Chapter 7 - Verse 26

न मृतो दशमोऽस्तीति श्रुत्वाऽऽप्तवचनं तदा ।  
परोक्षत्वेन दशमं वेत्ति स्वर्गादिलोकवत् ॥२६॥

Na mṛto daśamo'stīti śrutvāpta vacanaṁ tadā ।  
parokṣa tvena daśamaṁ veti svargādi lokavat ॥ 26 ॥

When told by a competent person that the tenth is not dead, he believes by indirect knowledge that he is alive, just as one believes in the existence of heaven on the authority of the Sruti. [Chapter 7 - Verse 26]

### Chapter 7 - Verse 27

त्वमेव दशमोऽसीति गणयित्वा प्रदर्शितः ।  
अपरोक्षतया ज्ञात्वा हृष्यत्येव न रोदिति ॥२७॥

Tvameva daśamo'sīti gaṇayitvā pradarśitaḥ ।  
ap rokṣa tayā jñātvā hr̥ṣyatyeva na roditi ॥ 27 ॥

When each man is told: 'You are the tenth' and he counts himself along with the others, he stops weeping and grieving owing to the direct knowledge of the tenth, that is, himself. [Chapter 7 - Verse 27]

### Chapter 7 - Verse 28

अज्ञानावृतिविक्षेपद्विविधज्ञानतृप्तयः ।  
शोकापगम इत्येते योजनीयाश्चिदात्मनि ॥२८॥

Ajñānā vṛti vikṣepa dvividha jñāna tr̥ptayaḥ ।  
śokāpagama ityete yojanīyā ścidātmani ॥ 28 ॥

Seven stages can be distinguished in respect of the Self: Ignorance, obscuration, superimposition, indirect knowledge, direct knowledge, cessation of grief and the rise of perfect satisfaction. [Chapter 7 - Verse 28]

### Chapter 7 - Verse 29

संसारासक्तचित्तः संश्चिदाभासः कदाचन ।  
स्वयंप्रकाशकूटस्थं स्वतत्त्वं नैव वेत्त्ययम् ॥२९॥

Samsārā sakta cittah sanś cidā bhāsaḥ kadācana ।  
svayaṁ prakāśa kūṭasthaṁ svatattvaṁ naiva vettyayam ॥ 29 ॥

Cidabhasa with his mind devoted to the worldly existence does not know that he is the self-evident Kutastha. [Chapter 7 - Verse 29]

### Chapter 7 - Verse 30

न भाति नास्ति कूटस्थ इति वक्ति प्रसङ्गतः ।  
कर्ता भोक्ताऽहमस्मीति विक्षेपं प्रतिपद्यते ॥३०॥

Na bhāti nāsti kūṭasthaḥ iti vakti prasaṅgataḥ ।  
kartā bhoktā hamasmīti vikṣepaṁ prati padyate ॥ 30 ॥

‘Kutastha is not manifest, there is no Kutastha’ are the ideas that characterize the obscuring stage caused by ignorance. The Jiva further says ‘I am the doer and enjoyer’, and experiences pains and pleasures, the result of superimposition. [Chapter 7 - Verse 30]

### Chapter 7 - Verse 31

अस्ति कूटस्थ इत्यादौ परोक्षं वेत्ति वार्तया ।  
पश्चात् कूटस्थ एवास्मीत्येवं वेत्ति विचारतः ॥३१॥

Asti kūṭastha ityādaṁ parokṣam vetti vārtayā ।  
paścāt kūṭastha evāsmī tyevaṁ vetti vicārataḥ ॥ 31 ॥

From the teacher he comes to know of the existence of Kutastha indirectly. Then, by means of discrimination, he directly realizes 'I am Kutastha'. [Chapter 7 - Verse 31]

### Chapter 7 - Verse 32

कर्ता भोक्तेत्येवमादि शोकजातं प्रमुञ्चति ।  
कृतं कृत्यं प्रापणीयं प्राप्तमित्येव तुष्यति ॥३२॥

Kartā bhokte tyeva mādi śokajātaṁ pramuñcati ।  
kṛtaṁ kṛtyaṁ prāpaṇīyaṁ prāpta mityeva tuṣyati ॥ 32 ॥

Now he is free from the erroneous idea that he is a doer and an enjoyer of the fruit of his actions. With this conviction his grief comes to an end. He feels that he has accomplished all that was to be accomplished and experiences perfect satisfaction. [Chapter 7 - Verse 32]

### Chapter 7 - Verse 33

अज्ञानमावृतिस्तद्विषेपश्च परोक्षधीः ।  
अपरोक्षमतिः शोकमोक्षस्तृप्तिर्निरङ्कुशा ॥३३॥

Ajñāna māvṛtis tadvad vikṣepaśca parokṣa dhīḥ ।  
aparokṣa mātīḥ śoka mokṣa str̥ptir niraṅkuṣā ॥ 33 ॥

These are the seven stages of Jiva : ignorance, obscuraton, superimposition, indirect knowledge, direct knowledge, freedom from grief and unrestricted bliss. [Chapter 7 - Verse 33]

### Chapter 7 - Verse 34

सप्तावस्था इमाः सन्ति चिदाभासस्य तास्विमौ ।  
बन्धमोक्षौ स्थितौ तत्र तिस्रो बन्धकृतः स्मृताः ॥३४॥

**Saptā vasthā imāh santi cidā bhāsasya tāsvimau ।  
bandha mokṣau sthitau tatra tistro bandha kṛtaḥ smṛtāḥ ॥ 34 ॥**

The reflected consciousness, Cidabhasa, is affected by these seven stages. They are the cause of bondage and also release. The first three of them are described as causing bondage.

[Chapter 7 - Verse 34]

### Chapter 7 - Verse 35

न जानामीत्युदासीनव्यवहारस्य कारणम् ।  
विचारप्रागभावेन युक्तमज्ञानमीरितम् ॥३५॥

**Na jñāmī tyudāsīna vyavahārasya kāraṇam ।  
vicāra prāga bhāvena yukta majñāna mīritam ॥ 35 ॥**

Ignorance is the stage characterized by ‘I do not know’ and is the cause of the indifference about truth, lasting as long as discrimination does not mature. [Chapter 7 - Verse 35]

### Chapter 7 - Verse 36

अमार्गेण विचार्याथ नास्ति नो भाति चेत्यसौ ।  
विपरीतव्यवहतिरावृतेः कार्यमिष्यते ॥३६॥

**Amārgeṇa vicāryātha nāsti nobhāti cetyasau ।  
viparīta vyavahṛtir āvrteḥ kārya miṣyate ॥ 36 ॥**

The result of the obscuring of the spiritual truth caused by ignorance is such thoughts as ‘Kutastha does not exist,’ ‘Kutastha is not known’, which is contrary to truth. This happens when discrimination is not conducted along scriptural lines. [Chapter 7 - Verse 36]



## Chapter 7 - Verse 37

देहद्वयचिदाभासरूपो विक्षेप ईरितः ।

कर्तृत्वाद्यखिलः शोकः संसाराख्योऽस्य बन्धकः ॥३७॥

Deha dvaya cidābhāsa rūpo vikṣepa īritaḥ ।

kartṛ tvādyā khilāḥ śokaḥ saṁsāra khyo'sya bandhakaḥ ॥ 37 ॥

The stage in which Cidabhasa identifies himself with the subtle and gross bodies is called superimposition. In it he is subject to bondage and suffers as a result of the idea of his being the doer and enjoyer. [Chapter 7 - Verse 37]

## Chapter 7 - Verse 38

अज्ञानमावृतिश्चैते विक्षेपात्प्राक्प्रसिद्ध्यतः ।

यद्यप्यथाप्यवस्थे ते विक्षेपस्यैव नात्मनः ॥३८॥

Ajñānam āvṛtiś caite vikṣepāt prāk prasiddhyataḥ ।

yadda pyathā pyavasthe te vikṣepa syaiva nātmanaḥ ॥ 38 ॥

Though ignorance and the obscuring of the Self precede superimposition, and Cidabhasa himself is the result of this superimposition, still the first two stages belong not to Kutastha but to Cidabhasa. [Chapter 7 - Verse 38]

## Chapter 7 - Verse 39

विक्षेपोत्पत्तिः पूर्वमपि विक्षेपसंस्कृतिः ।

अस्त्येव तदवस्थात्वमविरुद्धं ततस्तयोः ॥३९॥

Vikṣepoṭ pattitaḥ pūrvam api vikṣepa sanskṛtiḥ ।

astyeva tada vasthātavam aviruddhaṁ tatas tayoh ॥ 39 ॥

Before the rise of superimposition the impressions or seeds of superimposition exist. Therefore, it is not inconsistent to say that the first two stages belong to Cidabhasa alone. [Chapter 7 - Verse 39]

## Chapter 7 - Verse 40

ब्रह्मण्यारोपितत्वेन ब्रह्मावस्थे इमे इति ।

न शङ्कनीयं सर्वासां ब्रह्मण्येवाधिरोपणात् ॥४०॥

Brahmaṇyā ropita tvena brahmā vasthe ime iti ।

na śaṅka nīyaṁ sarvaśāṁ brahmaṇye vādhi ropaṇāt ॥ 40 ॥

These two stages do not exist in Brahman, although they are superimposed on Him, as Brahman is the basis on which the superimposition stands. [Chapter 7 - Verse 40]

## Chapter 7 - Verse 41

संसार्यहं विबुद्धोऽहं निःशोकस्तुष्ट इत्यापि ।

जीवगा उत्तरावस्था भान्ति न ब्रह्मगा यदि ॥४१॥

Saṁsārya haṁ vibuddho'haṁ niḥśoka stuṣṭa ityapi ।

jīvagā uttarā vasthā bhānti na brahmagā yadi ॥ 41 ॥

(Doubt) : 'I am worldly', 'I am endowed with knowledge', 'I am griefless', 'I am happy' and so forth are expressions which refer to states of the Jiva, and they have no relation to Brahman. [Chapter 7 - Verse 41]

## Chapter 7 - Verse 42

तर्ह्यज्ञोऽहं ब्रह्मसत्त्वभाने मदृष्टितो न हि ।

इति पूर्वे अवस्थे च भासेते जीवगे खलु ॥४२॥

brahma sattva bhāne maddṛṣṭito na hi ।

iti pūrve avasthe ca bhāsete jīvage khalu ॥ 42 ॥

(Reply) : Then the two stages prior to superimposition also should be attributed to the Jiva, for he says : 'I Do not know', 'I do not see Brahman', referring to ignorance and obscuring. [Chapter 7 - Verse 42]

### Chapter 7 - Verse 43

अज्ञानस्याश्रयो ब्रह्मेत्यधिष्ठानतया जगुः ।

जीवावस्थात्वमज्ञानाभिमानित्वादवादिषम् ॥४३॥

**Ajñāna syāśrayo brahmeti adhiṣṭhān tayā jaguḥ ।**

**jīvā vāsthātvam ajñānā bhimā nitvā davā diṣam ॥ 43 ॥**

The ancient teachers said of Brahman as the support of ignorance as a substratum, but ignorance is attributable to Jiva because he identifies himself with it, and feels 'I am ignorant'.

[Chapter 7 - Verse 43]

### Chapter 7 - Verse 44

ज्ञानद्वयेन नष्टेऽस्मिन्नज्ञाने तत्कृतावृतिः ।

न भाति नास्ति चेत्येषा द्विविधापि विनश्यति ॥४४॥

**Jñāna dvayen naṣṭe'sminn ajñāne tat kṛtāvṛtiḥ ।**

**na bhāti nāsti cetyeṣā dvividhāpi vinaśyati ॥ 44 ॥**

By the two kinds of knowledge ignorance is negated, and with it, its effects, and the ideas 'Brahman does not exist' and 'Brahman is not manifest' also perish. [Chapter 7 - Verse 44]

### Chapter 7 - Verse 45

परोक्षज्ञानतो नश्येदसत्त्वावृतिहेतुता ।

अपरोक्षज्ञाननाश्या ह्यभानावृतिहेतुता ॥४५॥

**Parokṣa jñānato naśyet asattvā vṛti hetutā ।**

**aparokṣa jñāna nāśyā hyabhāna vṛti hetutā ॥ 45 ॥**

By indirect knowledge the misconception that Kutastha does not exist is negated. Direct knowledge destroys the result of the obscuring of reality expressed in the idea that Brahman is not manifest or experienced. [Chapter 7 - Verse 45]

### Chapter 7 - Verse 46

अभानावरणे नष्टे जीवत्वारोपसंक्षयात् ।

कर्तृत्वाद्यखिलः शोकः संसाराख्यो निवर्तते ॥४६॥

Abhānā varaṇe naṣṭe jīvatvā ropa saṁkṣayāt ।

kartṛtvā dyakhilāḥ śokaḥ saṁsārākhyo nivartate ॥ 46 ॥

When the obscuring principle is destroyed, both the idea of Jiva, a mere superimposition, and the grief caused by the worldly idea of agentship are destroyed. [Chapter 7 - Verse 46]

### Chapter 7 - Verse 47

निवृत्ते सर्वसंसारे नित्यमुक्तत्वभासनात् ।

निरङ्कुशा भवेत्तृप्तिः पुनः शोकासमुद्भवात् ॥४७॥

Nivṛtte sarva saṁsāre nitya muktatva bhāsanāt ।

niraṅkuśā bhavet tṛptiḥ punaḥ śokā samudbhavāt ॥ 47 ॥

When the world of duality is destroyed by the experience of one's being ever released, there arises, with the annihilation of all grief, an unrestricted and everlasting satisfaction.

[Chapter 7 - Verse 47]

### Chapter 7 - Verse 48

अपरोक्षज्ञानशोकनिवृत्त्याख्ये उभे इमे ।

अवस्थे जीवगे ब्रूत आत्मानं चेदिति श्रुतिः ॥४८॥

Aparokṣa jñāna śoka nivṛttyākhyā ubhe ime ।

avasthe jīvage brute ātmānaṁ cediti śrutiḥ ॥ 48 ॥

The Sruti quoted at the beginning of this chapter refers to two of the stages, direct knowledge and the destruction of the grief from which Jiva suffers. [Chapter 7 - Verse 48]

## Chapter 7 - Verse 49

अयमित्यपरोक्षत्वमुक्तं तद्विद्विधं भवेत् ।  
विषयस्वप्रकाशत्वाद्वियाप्येवं तदीक्षणात् ॥४९॥

Ayamitya parokṣatvam uktam tad dvividham bhavet ।  
viṣaya svaprakāśatvāt dhiyā pyevam tadīkṣanāt ॥ 49 ॥

The direct knowledge of the reality referred to in the Sruti as 'this' (in 'This is the Self') is of two kinds : Atman is self-luminous, and the intellect perceives it as self-evident.

[Chapter 7 - Verse 49]

## Chapter 7 - Verse 50

परोक्षज्ञानकालेऽपि विषयस्वप्रकाशता ।  
समा ब्रह्म स्वप्रकाशमस्तीत्येवं विबोधनात् ॥५०॥

Parokṣa jñāna kāle'pi viṣaya svaprakāśatā ।  
samā brahma svaprakāśam astī tyevam vibodhanāt ॥ 50 ॥

In indirect knowledge this intellect is aware of the fact that Brahman is self-evident, and the self-evidence of Brahman is not the least affected in such intellectual comprehension.

[Chapter 7 - Verse 50]

## Chapter 7 - Verse 51

अहं ब्रह्मेत्यनुल्लिख्य ब्रह्मास्तीत्येवमुल्लिखेत् ।  
परोक्षज्ञानमेतन्न भ्रान्तं बाधानिरूपणात् ॥५१॥

Aham brahme tyanullikhya brahmā stītyeva mullikhet ।  
parokṣa jñāna metanna bhrāntam bādhānirūpaṇāt ॥ 51 ॥

Indirect knowledge, which is the cognition 'Brahman exists' and not the cognition 'I am Brahman', is not erroneous; because in the state of direct knowledge this indirect knowledge is not contradicted but confirmed. [Chapter 7 - Verse 51]



## Chapter 7 - Verse 52

ब्रह्म नास्तीति मानं चेत्स्याद्बाध्येत तदा ध्रुवम् ।  
न चैवं प्रबलं मानं पश्यामोऽतो न बाध्यते ॥५२॥

Brahma nāstīti mānam cet syāt bādhyet tata dhruvam ।  
na caivam prabalam mānam paśyāmo'to na bādhyate ॥ 52 ॥

If it could be proved that Brahman does not exist, this indirect knowledge would be subject to refutation, but it is well known that there is no valid evidence to refute the fact that Brahman exists. [Chapter 7 - Verse 52]

## Chapter 7 - Verse 53

व्यक्त्यनुल्लेखमात्रेण भ्रमत्वे स्वर्गधीरपि ।  
भ्रान्तिः स्याद्व्यक्त्यनुल्लेखात्सामान्योल्लेखदर्शनात् ॥५३॥

Vyaktya nullekha mātrena bramatve svarga dhīrapi ।  
bhrānti syāt vyaktya nullekhāt sāmānyo lledha darśanāt ॥ 53 ॥

The indirect knowledge of Brahman cannot be called false simple because it does not give a definitive idea of Brahman. On that basis the existence of heaven should also be false. [Chapter 7 - Verse 53]

## Chapter 7 - Verse 54

अपरोक्षत्वयोग्यस्य न परोक्षमतिभ्रमः ।  
परोक्षमित्यनुल्लेखादर्थोत्पारोक्ष्यसंभवात् ॥५४॥

Aparokṣatva योग्याsya na parokṣa matir bhramah ।  
parokṣa mityanu llekhāt arthāt pāroṣya sambhavāt ॥ 54 ॥

Indirect knowledge of Brahman, that is an object of knowledge, is not necessarily false. For it does not aver that Brahman is an object of indirect knowledge only. (Why do we then call it indirect knowledge? For it does not say 'This is Brahman' which is direct knowledge) [Chapter 7 - Verse 54]

## Chapter 7 - Verse 55

अंशाग्रहीतेभ्रान्तिश्चेद्घटज्ञानं भ्रमो भवेत् ।  
निरंशस्यापि सांशत्वं व्यावर्त्यांशविभेदतः ॥५५॥

Anśā grhīter bhrānti ścet ghaṭa jñānam bhramo bhavet ।  
niraṁśa syāpi sāṁśatvaṁ vyāvar tyāṁśa vibhedataḥ ॥ 55 ॥

The argument that indirect knowledge is false because it does not give a full knowledge of Brahman does not hold good. We may know only a part of a pot, but this partial knowledge is not false on that account. Though Brahman has no real parts, it appears to have parts due to false superimposed adjuncts, which indirect knowledge removes. [Chapter 7 - Verse 55]

## Chapter 7 - Verse 56

असत्त्वांशो निवर्तेत परोक्षज्ञानतस्तथा ।  
अभानांशनिवृत्तिः स्यादपरोक्षधिया कृता ॥५६॥

Asattvāṁśo nivarteta parokṣa jñānata stathā ।  
abhānāṁśa nivṛttiḥ syāt aparokṣa dhiyā kṛta ॥ 56 ॥

Indirect knowledge removes our doubt that Brahman may not exist. Direct knowledge rebuts our poser that it is not manifest or experienced. [Chapter 7 - Verse 56]

## Chapter 7 - Verse 57

दशमोऽस्तीति विभ्रान्तं परोक्षज्ञानमीक्ष्यते ।  
ब्रह्मास्तीत्यपि तद्वत्स्यादज्ञानावरणं समम् ॥५७॥

Daśamo'stīti vibhrāntaṁ parokṣa jñāna mīkṣyate ।  
brahmā stītyapi tadvat syād ajñānā varaṇaṁ samam ॥ 57 ॥

The statement 'The tenth exists, is not lost' is indirect knowledge, and it is not false. Similarly, the indirect knowledge 'Brahman exists' is not false. In both cases the obscuring of the truth due to ignorance is the same. [Chapter 7 - Verse 57]

### Chapter 7 - Verse 58

आत्मा ब्रह्मेति वाक्यार्थे निःशेषेण विचारिते ।  
व्यक्तिरुल्लिख्यते यद्वदशमस्त्वमसीत्यतः ॥५८॥

Ātmā brahmeti vāk्यārthe niḥśesaṇa vicariate ।  
vyakti rulli khyate yadvad daśama stvama sītyataḥ ॥ 58 ॥

By a thorough analysis of 'Self is Brahman' the direct knowledge 'I am Brahman' is achieved, just as the man after having been told that he is the tenth comes to realize it through reflection. [Chapter 7 - Verse 58]

### Chapter 7 - Verse 59

दशमः क इति प्रश्ने त्वमेवेति निराकृते ।  
गणयित्वा स्वेन सह स्वमेव दशमं स्मरेत् ॥५९॥

Daśamaḥ ka iti praśne tvame veti nirākṛte ।  
gaṇayitvā svena saha svameva daśamaṁ smaret ॥ 59 ॥

If one of the ten asks who is the tenth, the answer is that it is he himself. As he counts he comes to himself, and then realizes that he himself is the tenth (Which is direct knowledge). [Chapter 7 - Verse 59]

### Chapter 7 - Verse 60

दशमोऽस्मीति वाक्योत्था न धीरस्य विहन्यते ।  
आदिमध्यावसानेषु न नवत्वस्य संशयः ॥६०॥

Daśamo'smīti vāk्यotthā na dhīrasya vihanyate ।  
ādi madhyā vasāneṣu na navatvasya saṁśayaḥ ॥ 60 ॥

His knowledge that he is the tenth is never negated. Whether he comes to himself at the beginning, the middle or the end of his counting, his knowledge that he is the tenth is never in doubt. [Chapter 7 - Verse 60]

### Chapter 7 - Verse 61

सदेवेत्यादिवाक्येन ब्रह्मसत्त्वं परोक्षतः ।  
गृहीत्वा तत्त्वमस्यादिवाक्याद्व्यक्तिं समुल्लिखेत् ॥६१॥

Sadeve tyādi vākyaena brahma sattvaṁ parokṣataḥ ।  
grhītvā tattva masyādi vākyaāt vyaktiṁ samullikhet ॥ 61 ॥

The Vedic texts, such as ‘Before the creation Brahman alone existed’, give indirect knowledge of Brahman; but the text ‘That thou art’ gives direct knowledge. [Chapter 7 - Verse 61]

### Chapter 7 - Verse 62

आदिमध्यावसानेषु स्वस्य ब्रह्मत्वधीरियम् ।  
नैव व्यभिचरेत्तस्मादापरोक्ष्यं प्रतिष्ठितम् ॥६२॥

Ādi madhyā vasāneṣu svasya brahmatva dhīriyam ।  
naiva vyabhi caret tasmāt āparokṣyaṁ prati ṣṭhitam ॥ 62 ॥

When a man knows himself to be Brahman, his knowledge does not vary whether in the beginning, middle or end. This is direct knowledge. [Chapter 7 - Verse 62]

### Chapter 7 - Verse 63

जन्मादिकारणत्वाख्यलक्षणेन भृगुः पुरा ।  
पारोक्ष्येण गृहीत्वाथ विचाराद्व्यक्तिमैक्षत ॥६३॥

Janmādi kāraṇa tvākhyā lakṣaṇena bhrughuḥ ।  
purā pāroṣyaṇa grhītvātha vicārāt vyakti maikṣata ॥ 63 ॥

The sage Bhrigu, in ancient times, acquired indirect knowledge of Brahman by reflecting on Brahman as the cause of the Origin, sustenance and dissolution of the universe. He acquired direct knowledge by differentiating the Self from the five sheaths. [Chapter 7 - Verse 63]

### Chapter 7 - Verse 64

यद्यपि त्वमसीत्यत्र वाक्यं नोचे भृगोः पिता ।  
तथाप्यन्नं प्राणमिति विचार्य स्थलमुक्तवान् ॥६४॥

Yadyapi tvamasītyatra vākyaṁ noce bhr̥goḥ pitā ।  
tathā pyannaṁ prāṇamiti vicārya sthala muktavān ॥ 64 ॥

Though Varuna, father of Bhrgu, did not teach him by means of the text ‘That thou art’, he taught him the doctrine of the five sheaths, and left him to his discriminative enquiry.

[Chapter 7 - Verse 64]

### Chapter 7 - Verse 65

अन्नप्राणादिकोशेषु सुविचार्य पुनः पुनः ।  
आनन्दव्यक्तिमीक्षित्वा ब्रह्मलक्ष्माप्ययूयुजत् ॥६५॥

Anna prāṇādi koṣeṣu suvicārya punaḥ punaḥ ।  
ānanda vyaktim īksitvā brahma lakṣmāpya yūjujat ॥ 65 ॥

Bhrgu considered carefully the nature of the food-sheath, the vital-sheath and so forth. He saw in the bliss-sheath the indications of Brahman and concluded: ‘I am Brahman.’

[Chapter 7 - Verse 65]

### Chapter 7 - Verse 66

सत्यं ज्ञानमनन्तं चेत्येवं ब्रह्मस्वलक्षणम् ।  
उक्त्वा गुहाहितत्वेन कोशेष्वेतत्प्रदर्शितम् ॥६६॥

Satyam jñānam anantaṁ ceti evaṁ brahma svalakṣaṇam ।  
uktvā guhāhitvena koṣe ṣvetat pradarśitam ॥ 66 ॥

The Sruti first speaks of the Nature of Brahman as truth, knowledge and infinity. It then describes the Self hidden in the five Sheaths. [Chapter 7 - Verse 66]



### Chapter 7 - Verse 67

पारोक्ष्येण विबुध्येन्द्रो य आत्मेत्यादिलक्षणात् ।  
अपरोक्षीकर्तुमिच्छंश्चतुर्वारं गुरुं ययौ ॥६७॥

Pārokṣeṇa vibudhyendro ya ātmetyādi lakṣaṇāt ।  
aparoksī kartum icchan ścantur vāraṁ gurum yayau ॥ 67 ॥

Indra acquired indirect knowledge of Brahman by Studying its attributes. He then went to his teacher four times with a view to gaining direct knowledge of the Self. [Chapter 7 - Verse 67]

### Chapter 7 - Verse 68

आत्मा वा इदमित्यादौ परोक्षं ब्रह्म लक्षितम् ।  
अध्यारोपापवादाभ्यां प्रज्ञानं ब्रह्म दर्शितम् ॥६८॥

Ātma vā idam ityādauparokṣam brahma lakṣitam ।  
adhyā ropāpavādābhyāṁ prajñānaṁ brahma darśitam ॥ 68 ॥

In the Aitareya Upanishad an indirect knowledge of Brahman is imparted by such texts as 'There was only Atman before creation'. The Upanishad then describes the process of Superimposition, and negating it shows that consciousness is Brahman. [Chapter 7 - Verse 68]

### Chapter 7 - Verse 69

अवान्तरेण वाक्येन परोक्षा ब्रह्मधीर्भवेत् ।  
सर्वत्रैव महावाक्यविचारादपरोक्षधीः ॥६९॥

Avāntareṇa vākyena parokṣā brahma dhīr bhavet ।  
sarvatraiva manāvākya vicāradaparokṣa dhīḥ ॥ 69 ॥

An indirect knowledge of Brahman by the intellect can be gained from other Sruti Passages also; but direct knowledge is achieved by Meditating on the great Sayings of the Sruti. [Chapter 7 - Verse 69]

### Chapter 7 - Verse 70

ब्रह्मापरोक्ष्यसिद्ध्यर्थं महावाक्यमितीरितम् ॥  
वाक्यवृत्तावतो ब्रह्मापरोक्ष्ये विमतिर्नाहि ॥७०॥

Brahmā parokṣya sidhdyarthyaṁ mahā vākya mitī ritam ।  
vākya vṛttā vato brahmā parokṣye vimatir na hi ॥ 70 ॥

In Vakyavrtti it is said that the great Sayings are intended to give direct knowledge of Brahman. There is no doubt about this fact. [Chapter 7 - Verse 70]

### Chapter 7 - Verse 71

आलम्बनतया भाति योऽस्मत्प्रत्ययशब्दयोः ।  
अन्तःकरणसंभिन्नबोधः स त्वंपदाभिधः ॥७१॥

Ālambanatyā bhāti yo'smat pratyaya śabda yoḥ ।  
antaḥ karaṇa saṁbhinna bodhaḥ sa tvaṁ padābhidhaḥ ॥ 71 ॥

“In ‘That thou art ‘thou’ denotes the consciousness which is limited or Circumscribed by the adjunct the inner organ and which is the Object of the idea and word ‘I’ ”.  
[Chapter 7 - Verse 71]

### Chapter 7 - Verse 72

मायोपाधिर्जगद्योनिः सर्वज्ञत्वादितलक्षणः ।  
पारोक्ष्यशबलः सत्याद्यात्मकस्तत्पदाभिधः ॥७२॥

Māyopādhir jagadyonih sarva jñātvādi lakṣaṇaḥ ।  
parokṣya śabalaḥ satyādya ātmakas tat padābhidhaḥ ॥ 72 ॥

“The (absolute) Consciousness conditioned by the Primeval ignorance, Maya, which is the cause of the Universe, is all-knowing etc., and can be known indirectly, and whose nature is truth, knowledge and infinity, is indicated by the word ‘That’.” [Chapter 7 - Verse 72]

### Chapter 7 - Verse 73

प्रत्यक्परोक्षतैकस्य सद्वितीयत्वपूर्णता ।

विरुध्येते यतस्तस्माल्लक्षणा संप्रवर्तते ॥७३॥

**Pratyak parokṣatai kasya sadvitiyata pūrṇatā ।**

**virudhyete yatas tasmā llakṣaṇā sampra vartate ॥ 73 ॥**

“The qualities of being mediately and immediately known, and those of existence with a second and absolute oneness are incompatible on the Part of one and the same Substance. An explanation by implication or what is called an indirectly expressed meaning has, therefore, to be resorted to”. [Chapter 7 - Verse 73]

### Chapter 7 - Verse 74

तत्त्वमस्यादिवाक्येषु लक्षणा भागलक्षणा ।

सोऽयमित्यादिवाक्यस्थपदयोरिव नापरा ॥७४॥

**Tattva masyādi vākyeṣu lakṣaṇā bhāga lakṣaṇā ।**

**so'ya mityādi vākyastha padayoriva nāparā ॥ 74 ॥**

“In Sentences like ‘That thou art’ only the logical rule of partial elimination is to be applied, as in the terms of ‘that is this, not others’.” (i.e in ‘This is that Devadatta’ we negate the attributes of time and Place, both present and past, and take into account only the person himself. Similarly, in the text ‘That thou art’ we negate the conflicting attributes such as the omniscience and the limited knowledge which characterize Ishvara and Jiva respectively, and take into account only the immutable consciousness.) [Chapter 7 - Verse 74]

### Chapter 7 - Verse 75

संसर्गो वा विशिष्टो वा वाक्यार्थो नात्र संमतः ।  
अखण्डैकरसत्वेन वाक्यार्थो विदुषां मतः ॥७५॥

**Samsargo vā viśiṣṭo vā vākyaārtho nātra sammataḥ ।  
akhaṇḍaika rasatvena vākyaārtho viduṣāṃ mataḥ ॥ 75 ॥**

The relation between the two Substantives ('thou' and 'that') should not be taken as that of one qualifying the other or of Mutual qualification, but of complete identity, of a absolute homogeneity. That is, the meaning of the expression, according to competent persons is "What is 'thou' is wholly and fully 'that' and that which is 'that' is wholly and fully 'thou'" - both the terms indicate absolute homogeneous consciousness. [Chapter 7 - Verse 75]

### Chapter 7 - Verse 76

प्रत्यग्बोधो य आभाति सोऽद्वयानन्दलक्षणः ।  
अद्वयानन्दरूपश्च प्रत्यग्बोधैकलक्षणः ॥७६॥

**Pratyag bodho ya ābhāti so'dvayā nanda lakṣaṇaḥ ।  
advayā nanda rūpaśca pratyag bodhaika lakṣaṇaḥ ॥ 76 ॥**

'What appears to be the individual conscious Self is of the nature of Non-dual bliss; and Non-dual bliss is no other than the Individual conscious Self (so Brahman is Self and Self is Brahman).' [Chapter 7 - Verse 76]

### Chapter 7 - Verse 77

इत्थमन्योन्यतादात्म्यप्रतिपत्तिर्यदा भवेत् ।  
अब्रह्मत्वं त्वमर्थस्य व्यावर्तेत तदैव हि ॥७७॥

Ittha manyonya tādāmya prati pattir yadā bhavet ।  
abrahmatvaṁ tvamarthasya vyāvartena tadaiva hi ॥ 77 ॥

When, by mutual identification, it has been irrefutably demonstrated that the Consciousness within and Brahman are same, then the notion that Jiva, who is denoted by the word 'thou', is different from Brahman, at once disappears. [Chapter 7 - Verse 77]

### Chapter 7 - Verse 78

तदर्थस्य च पारोक्ष्यं यद्येवं किं ततः शृणु ।  
पूर्णानन्दैकरूपेण प्रत्यग्बोधोऽवतिष्ठते ॥७८॥

Tadarthasya ca pāroṣyaṁ yadyevaṁ kiṁ tataḥ śṛṇu ।  
pūrṇānan daika rūpeṇa pratyag bodho'vatiṣṭhate ॥ 78 ॥

Then the indirectness in the knowledge of Brahman, implied by the word 'thou' in the text, also Vanishes; and there remains only the consciousness within in the form of absolute bliss. [Chapter 7 - Verse 78]

### Chapter 7 - Verse 79

एवं सति महावाक्यात्परोक्षज्ञानमीर्यते ।  
यैस्तेषां शास्त्रसिद्धान्तविज्ञानं शोभतेतराम् ॥७९॥

Evam sati mahā vākyāt parokṣa jñāna mīryate ।  
yaisteṣāṁ śāstra siddhānta vijñānaṁ śobhate tarām ॥ 79 ॥

Such being the case, those who suppose that the great Sayings can give only an indirect knowledge of Brahman, furnish brilliantly Shallow understanding of the Scriptural conclusions. [Chapter 7 - Verse 79]



## Chapter 7 - Verse 80

आस्तां शास्त्रस्य सिद्धान्तो युक्त्या वाक्यात् परोक्षधीः ।  
स्वर्गादिवाक्यवन्नैवं दशमे व्यभिचारतः ॥८०॥

Āstām śāstrasya siddhānto yuktyā vākyaāt parokṣa dhīḥ ।  
svargādi vākya vannaivam daśame vyabhi cārataḥ ॥ 80 ॥

(Doubt) : Let alone the conclusion of the scriptures, the knowledge which the scriptural Statements give of Brahman can only be indirect, like that which they give if heaven and so forth. (Reply) : This is not invariably so, for the statement 'Thou art the tenth' leads to direct knowledge. [Chapter 7 - Verse 80]

## Chapter 7 - Verse 81

स्वतोऽपरोक्षजीवस्य ब्रह्मत्वमभिवाञ्छतः ।  
नश्येत्सिद्धापरोक्षत्वमिति युक्तिर्महत्यहो ॥८१॥

Svato'parokṣa jīvasya brahmatva mabhi vāñ chataḥ ।  
naśyet siddhā parokṣa tvam iti yuktir mahatyaho ॥ 81 ॥

Everyman's knowledge of himself is a direct experience. It is indeed a remarkable argument to suggest that in our attempt at identification of ourselves with Brahman this direct knowledge, already present, will be destroyed!. [Chapter 7 - Verse 81]

## Chapter 7 - Verse 82

वृद्धिमिष्टवतो मूलमपि नष्टमितीदृशम् ।  
लौकिकं वचनं सार्थं संपन्नं त्वत्प्रसादतः ॥८२॥

vri'ddhimisht'avato moolamapi nasht'amiteeritam ।  
laukikam vachanam saartham sampannam tvatprasaadataḥ ॥ 82 ॥

You are gracious enough to afford us an example of the well-known proverb: In going for the interest the Capital is lost. [Chapter 7 - Verse 82]

### Chapter 7 - Verse 83

अन्तःकरणसंभिन्नबोधो जीवोऽपरोक्षताम् ।  
अर्हत्युपाधिसद्भावान्न तु ब्रह्मानुपाधितः ॥८३॥

antah'karanasambhinnabodho jeevo'parokshataam ।  
arhatyupaadhisadbhaavaanna tu brahmaanupaadhitah' ॥ 83 ॥

(Doubt) : Jiva, who is conditioned by the inner organ, can be an object of direct knowledge with the aid of this conditioning adjunct; but as Brahman has no such real adjunct, a direct knowledge of it is impossible. [Chapter 7 - Verse 83]

### Chapter 7 - Verse 84

नैवं ब्रह्मत्वबोधस्य सोपाधिविषयत्वतः ।  
यावद्विदेहकैवल्यमुपाधेरनिवारणात् ॥८४॥

naivam brahmatvabodhasya sopaadhivishayatvatah' ।  
yaavadvidehakaivalyamupaadheranivaaranaat ॥ 84 ॥

(Reply) : Our knowledge of Brahman is not altogether unconditioned, as long as our own bodies, the conditioning adjuncts, persist. That is, adjuncts that condition us positively condition Brahman negatively. [Chapter 7 - Verse 84]

### Chapter 7 - Verse 85

अन्तःकरणसाहित्यराहित्याभ्यां विशिष्यते ।  
उपाधिर्जीवभावस्य ब्रह्मतायाश्च नान्यथा ॥८५॥

antah'karanasaahityaraahityaabhyaam vishishyate ।  
upaadhirjeevabhaavasasya brahmataayaashcha naanyathaa ॥ 85 ॥

The difference between Jiva and Brahman is due to the presence or absence of the conditioning medium of Antahkarana; otherwise they are identical. There is no other difference. [Chapter 7 - Verse 85]

## Chapter 7 - Verse 86

यथा विधिरुपाधिः स्यात्प्रतिषेधस्तथा न किम् ।  
सुवर्णलोहभेदेन शृङ्खलात्वं न भिद्यते ॥८६॥

yathaa vidhirupaadhih' syaatpratishedhastathaa na kim I  
suvarnalauhabhedena shri'nkhalaatvam na bhidyate II 86 II

If the presence of something (here the internal organ in Jiva) is a conditioning adjunct, why not its absence (here of internal organ in Brahman)? Chains whether of gold or iron are equally binding. [Chapter 7 - Verse 86]

## Chapter 7 - Verse 87

अतद्व्यावृत्तिरूपेण साक्षाद्विधिमुखेन च ।  
वेदान्तानां प्रवृत्तिः स्याद्विधेत्याचार्यभाषितम् ॥८७॥

atadvyaavri'ttiroopena saakshaadvidhimukhena cha I  
vedaantaanaam pravri'ttih' syaaddvidhetyaacharyaabhaashitam II 87 II

The teachers affirm that the Upanishads speak of Brahman both by negating what is not Brahman and by affirming positive characteristics. [Chapter 7 - Verse 87]

## Chapter 7 - Verse 88

अहमर्थपरित्यागादहं ब्रह्मेति धीः कुतः ।  
नैवमंशस्य हि त्यागो भागलक्षणयोदितः ॥८८॥

ahamarthaparityaagaadaham brahmeti dheeh' kutah' I  
naivamamshasya hi tyaago bhaagalakshanayoditah' II 88 II

(Doubt) : if the idea of 'I' is given up, how is the knowledge 'I am Brahman' possible? (Reply) : it is the false parts of 'I' which are to be given up and the true part retained, following the logical rule of Partial elimination. [Chapter 7 - Verse 88]

## Chapter 7 - Verse 89

अन्तःकरणसंत्यागादवशिष्टे चिदात्मनि ।

अहं ब्रह्मेति वाक्येन ब्रह्मत्वं साक्षिणीक्ष्यते ॥८९॥

antah'karanasantyaagaadavashisht'e chidaatmani ।

aham brahmeti vaakyena brahmatvam saakshineekshyate ॥ 89 ॥

When the internal organ is negated what remains is the mere inner Consciousness, the witness, in it one recognizes Brahman in accordance with the text 'I am Brahman'.

[Chapter 7 - Verse 89]

## Chapter 7 - Verse 90

स्वप्रकाशोऽपि साक्ष्येव धीवृत्त्या व्याप्यतेऽन्यवत् ।

फलव्याप्यत्वमेवास्य शास्त्रकृद्भिर्निवारितम् ॥९०॥

svaprakaasho'pi saakshyesha dheevri'ttyaa vyaapyate'nyavat ।

phalavyaapyatvamevaasya shaastrakri'dbhirnivaaritam ॥ 90 ॥

The inner consciousness, though self luminous, can be covered by the modifications of the intellect just as other objects of knowledge are. The teachers of Scriptures have denied the perception of Kutastha by Chidabhasa, or consciousness reflected on the intellects.

[Chapter 7 - Verse 90]

## Chapter 7 - Verse 91

बुद्धितत्स्थचिदाभासौ द्वावपि व्याप्नुतो घटम् ।

तत्राज्ञानं धिया नश्येदाभासेन घटः स्फुरेत् ॥९१॥

buddhitatsthachidaabhaasau dvaavapi vyaapnuto ghat'am ।

tatraajnyaanam dhiyaa nashyedaabhaasena ghat'ah' sphureet ॥ 91 ॥

In the perception of a Jar the intellect and Chidabasa are both concerned. There the nescience is negated by the intellect and the pot is revealed by Chidabasa. [Chapter 7 - Verse 91]

## Chapter 7 - Verse 92

ब्रह्मण्यज्ञाननाशाय वृत्तिव्याप्तिरपेक्षिता ।  
स्वयंस्फुरणरूपत्वान्नाभास उपयुज्यते ॥९२॥

brahmanyajnyaananaashaaya vri'ttivyaaptirapekshitaa ।  
svayam sphuranarootvaannaabhaasa upayujyate ॥ 92 ॥

In the cognition of Brahman the modification of the intellect is necessary to remove ignorance; but, as Brahman is self revealing the help of Chidabasa is not needed to reveal it.

[Chapter 7 - Verse 92]

## Chapter 7 - Verse 93

चक्षुर्दीपावपेक्ष्यते घटादेर्दर्शने यथा ।  
न दीपदर्शने किंतु चक्षुरेकमपेक्ष्यते ॥९३॥

chakshurdeepaavapekshyete ghat'aaderdarshane tathaa ।  
na deepadarshane kintu chakshurekamapekshyate ॥ 93 ॥

To perceive a pot two factors are necessary, the eye and the light of the lamp; but to perceive the light of the lamp only the eye is necessary. [Chapter 7 - Verse 93]

## Chapter 7 - Verse 94

स्थितोऽप्यसौ चिदाभासो ब्रह्मण्येकीभवेत् परम् ।  
न तु ब्रह्मण्यतिशयं फलं कुर्याद्घटादिवत् ॥९४॥

sthito'pyasau chidaabhaaso brahmanyekibhavetparam ।  
na tu brahmani ateeshayam phalam kuryaadghat'a aadivat ॥ 94 ॥

When the intellect functions, it does so only in the Presence of Chidabhasa, but in the cognition of Brahman Chidabhasa is merged in Brahman. In external perception of a pot, Chidabhasa reveals the pot by its light and yet remains distinct from it. [Chapter 7 - Verse 94]

## Chapter 7 - Verse 95

अप्रमेयमनादिं चेत्यत्र श्रुत्येदमीरितम् ।  
मनसैवेदमाप्तव्यमिति धीव्याप्यता श्रुता ॥९५॥

aprameyamanaadim chetyatra shrutyedameeritam ।  
manasaivedamaaptavyamiti dheevyaapyataa shrutaa ॥ 95 ॥

That Brahman cannot be cognized by Chidabhasa is corroborated by the Sruti : 'Brahman is beginningless and beyond Cognition'. But its cognition by the intellects (in the sense of removing ignorance about it), is admitted by the Shruti 'Brahman can be cognized by the intellect'. [Chapter 7 - Verse 95]

## Chapter 7 - Verse 96

आत्मानं चेद्विजानीयादयमस्मीति वाक्यतः ।  
ब्रह्मात्मव्यक्तिमुल्लिख्य यो बोधः सोऽभिधीयते ॥९६॥

aatmaanam chedvijaaneeyaadayamasmeeti vaakyatah' ।  
brahmaatmavyaktimullikhya yo bodhah' so'bhidheeyate ॥ 96 ॥

In the first Sruti verse of this chapter, 'When a man has realized the identity of his own Self with that (Paramatma)', it is the direct knowledge of Brahman (i.e, 'I am Brahman') that is meant. [Chapter 7 - Verse 96]

## Chapter 7 - Verse 97

अस्तु बोधोऽपरोक्षोऽत्र महावाक्यात्तथाप्यसौ ।  
न दृढः श्रवणादीनामाचार्यैः पुनरीरणात् ॥९७॥

astu bodho'paroksho'tra mahaavaakyaat tathaapyasau ।  
na dri'd'hah' shravanaadeenaamaachaaryaih' punareeranaat ॥ 97 ॥

From the great Sayings a direct knowledge of Brahman is obtained, but it is not firmly established all at once. Therefore Sri Shankaracharya emphasizes the importance of repeated hearing, reflection and meditation. [Chapter 7 - Verse 97]



## Chapter 7 - Verse 98

अहं ब्रह्मेति वाक्यार्थबोधो यावद्वृद्धी भवेत् ।  
शमादिसहितस्तावदभ्यसेच्छ्रवणादिकम् ॥९८॥

aham brahmeti vaakyaarthabodho yaavaddri'd'heebhavet ।  
shamaadisahitastaavadabhyasechchhravanaadikam ॥ 98 ॥

“Until the right understanding of the meaning of the sentence ‘I am Brahman’ becomes quite firm, one should go on studying the Sruti and thinking deeply over its meaning as well as practicing the inner Control and other Virtues”. [Chapter 7 - Verse 98]

## Chapter 7 - Verse 99

बाधं सन्ति ह्यदाढ्यस्य हेतवः श्रुत्यनेकता ।  
असंभाव्यत्वमर्थस्य विपरीता च भावना ॥९९॥

baadham santi hyadaard'hyasya hetavah' shrutyaneekataa ।  
asambhaavyatvamarthasya vipareeta cha bhaavanaa ॥ 99 ॥

The causes of the lack of firmness in the direct knowledge of Brahman are : the occurrence of apparently contradictory texts, the doubt about the possibility of such a knowledge and radically opposed ways of thinking leading to the idea of doership. [Chapter 7 - Verse 99]

## Chapter 7 - Verse 100

शाखाभेदात्कामभेदाच्छ्रुतं कर्मान्यथाऽन्यथा ।  
एवमत्रापि मा शङ्कीत्यतः श्रवणमाचरेत् ॥१००॥

shaakhaabhedaatkaamabhedaachchhrutam karmaanyathaanyathaa ।  
evamatraapi maashankeetyatah' shravanamaacharet ॥ 100 ॥

Owing to the existence of different systems, dispositions and desires, the Sruti enjoins different kinds of Sacrifices etc., in the Karma Khanda. But about the knowledge of Brahman preached in the Upanishads there is no Scope for doubts; so practice repeated ‘hearing’ etc., about the truth (for firm Conviction). [Chapter 7 - Verse 100]

## Chapter 7 - Verse 101

वेदान्तानामशेषाणामादिमध्यावसानतः ।

ब्रह्मात्मन्येव तात्पर्यमिति धीः श्रवणं भवेत् ॥१०१॥

vedaantaanaamasheshaanaamaadimadhyaavasaanatah' I

brahmaatmanyeva taatparyamitidheeh' shravanam bhavet II 101 II

“Hearing” is the process by which one becomes convinced that the Vedas in their beginning, middle and end teach the identity of Jiva and Brahman, and this is the gist of Vedanta.

[Chapter 7 - Verse 101]

## Chapter 7 - Verse 102

समन्वयाध्याय एतत् सूक्तं धीस्वास्थ्यकारिभिः ।

तर्कैः संभावनार्थस्य द्वितीयाध्याय ईरिता ॥१०२॥

samanvayaadhyaya etatsooktam dheesvaasthyakaaribhih' I

tarkaih' sambhaavanarthasya dviteeyaadhyayah' eeritaa II 102 II

This subject is well explained by Acarya vyasa and Sankara in the Brahma Sutras in the section treating of the correct view of the Vedic texts. The second chapter of the same classic treats of ‘reflecting’ by which one is enabled to establish the doctrine of Non-duality by reasoning which satisfies the intellect and refutes all possible objections. [Chapter 7 - Verse 102]

## Chapter 7 - Verse 103

बहुजन्मदृढाभ्यासादेहादिष्वात्मधीः क्षणात् ।

पुनः पुनरुदेत्येवं जगत्सत्यत्वधीरपि ॥ १०३ ॥

bahujanmadr'i'd'haabhyaasaaddehaadishvaatmadheeh' kshanaat I

punah' punarudetyevam jagatsatyatvadheerapi II 103 II

The Jiva, as a result of the firm habit of many births repeatedly, moment by moment, thinks that the body is the Self and that the world is real. [Chapter 7 - Verse 103]

## Chapter 7 - Verse 104

विपरीता भावनेयमैकाग्र्यात्सा निवर्तते ।  
तत्त्वोपदेशात्प्रागेव भवत्येतदुपासनात् ॥१०४॥

vipareetaa bhaavaneyamaikaagryaatsaa nivartate ।  
tattvopadeshaat praageva bhavatyetadupaasanaat ॥ 104 ॥

This is called erroneous thinking. It is removed by the practice of one-pointed meditation. This Concentration arises out of worship of Ishvara, even before the initiation regarding attributeless Brahman. [Chapter 7 - Verse 104]

## Chapter 7 - Verse 105

उपास्तयोऽत एवात्र ब्रह्मशास्त्रेऽपि चिन्तिताः ।  
प्रागनभ्यासिनः पश्चाद्ब्रह्माभ्यासेन तद्भवेत् ॥१०५॥

upaastayo'ta evatra brahmashaastre'pi chintitaah' ।  
praaganabhyaasinah' pashchaadbrahmaabhyaasena tadbhavet ॥ 105 ॥

Therefore in the books of Vedanta many types of worship of Ishvara have been discussed. Those who have not done worship before the initiation into Brahman will have to acquire this power of concentration by the Practice of meditation on Brahman. [Chapter 7 - Verse 105]

## Chapter 7 - Verse 106

तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।  
एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ॥१०६॥

tachchintanam tatkathanamanyonyam tatprabodhanam ।  
etadekaparatvam cha brahmaabhyaasam vidurbudhaah' ॥ 106 ॥

‘The practice of meditation on Brahman, the wise consider, means reflection on it, talking about it, mutually producing logical arguments about it thus to be fully occupied with it alone’ [Chapter 7 - Verse 106]

## Chapter 7 - Verse 107

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।  
नानुध्यायाद्बहूञ्छब्दान् वाचो विग्लापनं हि तत् ॥१०७॥

tameva dheero vijnyaaya prajnyaam kurveeta braahmanah' I  
naanudhyaayaadbahunchhabdaanvaacho viglaapanam hi tat II 107 II

‘The wise man, having known Brahman beyond doubt, ought to generate a flow of unbroken thought current on it. He should not engage in much discussion, for that has but one effect - It tires the organ of speech’. [Chapter 7 - Verse 107]

## Chapter 7 - Verse 108

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥१०८॥

ananyaashchintayanto maam ye janaah' paryupaasate I  
teshaam nityaabhiyuktaanaam yogakshemam vahaamyaham II 108 II

**The Gita Says :** ‘Those who one-pointedly concentrate their Mind on Me and meditate on Me as their own Self, I give what those ever-devoted ones need and protect what they have’.  
[Chapter 7 - Verse 108]

## Chapter 7 - Verse 109

इति श्रुतिस्मृती नित्यमात्मन्येकाग्रतां धियः ।  
विधत्ते विपरीताया भावनायाः क्षयाय हि ॥१०९॥

iti shrutismri'tee nityamaatmanyekaagrataam dhiyah' I  
vidhatto vipareetaayaa bhaavanaayaah' kshayaaya hi II 109 II

Thus both Sruti and Smrti enjoin constant Concentration of the Mind on the Self to remove the Erroneous conviction concerning the Self and the World. [Chapter 7 - Verse 109]

## Chapter 7 - Verse 110

यद्यथा वर्तते तस्य तत्त्वं हित्वाऽन्यथात्वधीः ।  
विपरीता भावना स्यात्पित्रादावरिधीर्यथा ॥११०॥

yad yathaa vartate tasya tattvam hitvaanyathaadvadheeh' I  
vipareeta bhaavanaa syaatpitraadaavaridheeryathaa II 110 II

An erroneous conviction is ignorance of the true nature of an object, and taking it as the opposite of what it really is. It is like a son treating his father as an enemy.

[Chapter 7 - Verse 110]

## Chapter 7 - Verse 111

आत्मा देहादिभिन्नोऽयं मिथ्या चेदं जगत्तयोः ।  
देहाद्यात्मत्वसत्यत्वधीर्विपर्ययभावना ॥१११॥

aatmaa dehaadibhinno'yam mithyaa chedam jagat tayoh' I  
dehaadyaatmatvasatyatvadheerviparyayabhaavanaa II 111 II

The erroneous conviction consists in thinking the body to be the Self and the world to be real, whereas the truth is that the Self is different from the body and the world is unreal.

[Chapter 7 - Verse 111]

## Chapter 7 - Verse 112

तत्त्वभावनया नश्येत् साऽतो देहातिरिक्ताताम् ।  
आत्मनो भावयेत्तद्वन्मिथ्यात्वं जगतोऽनिशम् ॥११२॥

tattvabhaavanayaa nashyetsaato dehaatiriktataam I  
aatmano bhaavayettadvanmithyaatvam jagato'nisham II 112 II

This conviction is destroyed by meditation on the real entity. An aspirant, therefore, meditates on the Self as different from the body and on the unreality of the world.

[Chapter 7 - Verse 112]

## Chapter 7 - Verse 113

किं मन्त्रजपवन्मूर्तिध्यानवद्वात्मभेदधीः ।

जगन्मिथ्यात्वधीश्चात्र व्यावर्त्या स्यादुतान्यथा ॥११३॥

kim mantrajapavanmoortidhyaanavachchaatmabhedadheeh' I

jaganmithyaatvadheeshchaatra vyaavartyaa syaadutaanyathaa || 113 ||

(Question) : Are the ideas of difference of the Self from the body and the unreality of the world to be repeated like the recitation of a holy formula or the meditation on the form of a deity or by some other method? [Chapter 7 - Verse 113]

## Chapter 7 - Verse 114

अन्यथेति विजानीहि दृष्टार्थत्वेन भुक्तिवत् ।

बुभुक्षुर्जपवद्भुङ्क्ते न कश्चिन्नियतः क्वचित् ॥११४॥

anyatheti vijaaneehi dri'sht'aarthatvena bhuktivat I

bubhukshurjapavadbhunkte na kashchinniyatah' kvachit || 114 ||

(Reply) : No, there is no injunction, for the result of the process is directly perceived as every morsel of food going down the throat satisfies hunger to that extent. A hungry man cannot be subjected to any rules about the eating of food, as is done in ceremonial repetition. [Chapter 7 - Verse 114]

## Chapter 7 - Verse 115

अश्नाति वा न वाऽश्नाति भुङ्क्ते वा स्वेच्छयाऽन्यथा ।

येन केन प्रकारेण क्षुधामपनिनीषति ॥११५॥

ashnaati vaa na vaashnaati bhunkte vaa svechchhayaanyathaa I

yena kena prakaarena kshudhaamapanineeshati || 115 ||

A hungry man when he gets food, may eat it anyway he likes. And in the absence of food he may divert his Mind to some absorbing work to allay the pain of hunger by whatever means available. [Chapter 7 - Verse 115]



## Chapter 7 - Verse 116

नियमेन जपं कुर्यादकृतौ प्रत्यवायतः ।  
अन्यथाकरणेऽनर्थः स्वरवर्णविपर्ययात् ॥११६॥

niyamena japam kuryaadakri'tau pratyavaayatah' I  
anyathaakarane'narthah' svaravarnaviparyayaat II 116 II

On the other hand japa should be done according to prescribed rules, otherwise one will acquire demerit. There is a risk of running into distress if it is done irregularly by changing the letter or the Pitch of tone. [Chapter 7 - Verse 116]

## Chapter 7 - Verse 117

क्षुधेव दृष्टबाधाकृद्विपरीता च भावना ।  
जेया केनाप्युपायेन नास्त्यत्रानुष्ठितेः क्रमः ॥११७॥

kshudheva dri'sht'abaadhaakri'dvipareetaa cha bhaavanaa I  
jeyaa kenaapyupaayena naastyatraanusht'hiteh' kramah' II 117 II

Now the erroneous conviction, like hunger, causes visible pain. It must be conquered by any means available. Here there is no order or rule regarding it. [Chapter 7 - Verse 117]

## Chapter 7 - Verse 118

उपायः पूर्वमेवोक्तस्तच्चिन्ताकथनादिकः ।  
एतदेकपरत्वेऽपि निर्बन्धो ध्यानवन्न हि ॥११८॥

upaayah' poorvamevoktastachchintaakathanaadikah' I  
etadekaparatve'pi nirbandho dhyaanavanna hi II 118 II

The Practice of thinking of talking of Brahman, etc., which helps to remove the erroneous conviction has already been described. In One-pointed devotion to the Non-dual Brahman there is no fixed rule, as in meditation on a form of God. [Chapter 7 - Verse 118]

## Chapter 7 - Verse 119

मूर्तिप्रत्ययसान्तत्यमन्यानन्तरितं धियः ।

ध्यानं तत्रातिनिर्बन्धो मनसश्चञ्चलात्मनः ॥११९॥

moortipratyayasaantatyamanyaanantaritam dhiyah' I

dhyaanam tatraatinirbandho manasashchanchalaatmanah' II 119 II

Meditation means the constant thinking of the form of some deity without the intervention of any other thought. By such meditation the mind which is naturally fickle, must be fully controlled. [Chapter 7 - Verse 119]

## Chapter 7 - Verse 120

चञ्चलं हि मनः कृष्ण! प्रमाथि बलवद्दृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥१२०॥

chanchalam hi manah' kri'shna pramaathi balavaddri'd'ham I

tasyaaham nigraham manye vaayoriva sudushkaram II 120 II

In the Gita, Arjuna says ; 'O Krishna, the mind is fickle, impetuous, uncurbable and strongly attached. I consider it as difficult to control as the wind.' [Chapter 7 - Verse 120]

## Chapter 7 - Verse 121

अप्यब्धिपानान्महतः सुमेरुन्मूलनादपि ।

अपि वह्न्यशनात्साधो! विषमश्चित्तनिग्रहः ॥१२१॥

apyabdhipaanaanmahatah' sumeroonmoolanaadapi I

api vahnyashanaat saadho vishamshchittanigrahaah' II 121 II

In the Yogavasistha it is Said : 'it is more difficult to curb the mind than to drink up the whole ocean or to Dislodge Mount Meru or to eat fire.' [Chapter 7 - Verse 121]

## Chapter 7 - Verse 122

कथनादौ न निर्बन्धः शृङ्खलाबद्धदेहवत् ।  
किंत्वनन्तेतिहासाद्यैर्विनोदो नाट्यवद्भियः ॥१२२॥

kathanaadau na nirbandhah' shri'nkhalaabaddhadehavat ।  
kintvanantetihaasaadyairvinodo naat'yavaddhiyah' ॥ 122 ॥

The mind cannot be chained like the body, so practice hearing about Brahman. The mind is entertained by many religious stories and other accounts, as by a dramatic performance.

[Chapter 7 - Verse 122]

## Chapter 7 - Verse 123

चिदेवात्मा जगन्मिथ्येत्यत्र पर्यवसाकृतः ।  
निदिध्यासनविक्षेपो नेतिहासादिभिर्भवेत् ॥१२३॥

chidevaatmaa jaganmithyetyatra paryavasaanatah' ।  
nididhyaasanavikshepo netihaasaadibhirbhavet ॥ 123 ॥

The Purpose of such accounts is to realize that the nature of the Self is pure consciousness and that the universe is illusory. So they are not a hindrance to the one-pointedness of meditation.

[Chapter 7 - Verse 123]

## Chapter 7 - Verse 124

कृषिवाणिज्यसेवादौ काव्यतर्कादिकेषु च ।  
विक्षिप्यते प्रवृत्त्या धीस्तैस्तत्त्वस्मृत्यसंभवात् ॥१२४॥

kri'shivaanijyasevaadau kaavyatarkaadikeshu cha ।  
vikshipyate pravri'ttaa dheestaistattvasmri'tyasambhavaat ॥ 124 ॥

But when one is engaged in agriculture, commerce, service of others, study of unspiritual literature, dialectics and other branches of learning, there is no dwelling of the mind on the real entity. [Chapter 7 - Verse 124]

## Chapter 7 - Verse 125

अनुसंधतैवात्र भोजनादौ प्रवर्तितुम्।

शक्यतेऽत्यन्तविक्षेपाभावादाशु पुनः स्मृतेः ॥१२५॥

anusandadhataivaatra bhojanaadau pravartitum ।

shakyate'tyantavikshepaabhaavaadaashu punah' smri'teh' ॥ 125 ॥

The aspirant, engaged in keeping his mind on truth, however, is not disturbed by taking food and so forth, as there is not much disturbance in continuing the meditation. And even if forgotten for a moment the truth can be easily revived. [Chapter 7 - Verse 125]

## Chapter 7 - Verse 126

तत्त्वविस्मृतिमात्रान्नानर्थः किंतु विपर्ययात्।

विपर्येतुं न कालोऽस्ति झटिति स्मरतः क्वचित् ॥१२६॥

tattvavismri'timaatraannaanarthah' kintu viparyayaat ।

viparyetum na kaalo'sti jhat'iti smaratah' kvachit ॥ 126 ॥

Merely momentary forgetfulness of the truth is not disastrous; but the erroneous conviction is. As (in the former case) the recollection immediately returns, there is no time for intensification of the erroneous conviction. [Chapter 7 - Verse 126]

## Chapter 7 - Verse 127

तत्त्वस्मृतेरवसरो नास्त्यन्याभ्यासशालिनः ।

प्रत्युताभ्यासघातित्वाद्बलात्तत्त्वमुपेक्ष्यते ॥१२७॥

tattva smri'teravasaro naastyanyaabhyaasashaalinah' ।

pratyutaabhyaasaghatitvaadbalaattattvamapekshyate ॥ 127 ॥

A man who is excessively engaged in subjects other than Vedanta ceases to meditate on Brahman. Such an engagement compels him to neglect intense meditation on Brahman, and a break in the practice is a great obstacle. [Chapter 7 - Verse 127]

### Chapter 7 - Verse 128

तमेवैकं विजानीथ ह्यन्या वाचो विमुञ्चथ ।  
इति श्रुतं तथाऽन्यत्र वाचो विग्लापनं त्विति ॥१२८॥

tamevaikam vijaaneeta hyanyaa vaacho vimunchatha ।  
iti shrutam tathaanyatra vaacho viglaapanantviti ॥ 128 ॥

The Sruti says 'Know that one alone and give up all vain talk', and again 'Arguments and talks only fatigue the faculty of speech.' [Chapter 7 - Verse 128]

### Chapter 7 - Verse 129

आहारादि त्यजन्नैव जीवेच्छास्त्रान्तरं त्यजन् ।  
किं न जीवसि येनैवं करोष्यत्र दुराग्रहम् ॥१२९॥

aahaaraadi tyajannaiva jeevechchhaastraantaram tyajan ।  
kim na jeevasi yenaivam karoshyatra duraagraham ॥ 129 ॥

If you give up food, you will not live; but will you not be alive if you give up studies (other than scriptures)? So why so much insistence on pursuing such studies? [Chapter 7 - Verse 129]

### Chapter 7 - Verse 130

जनकादेः कथं राज्यमिति चेद्दृढबोधतः ।  
तथा तवापि चेत्तर्कं पठ यद्वा कृषिं कुरु ॥१३०॥

janakaadeh' katham raajyamiti cheddri'd'habodhatah' ।  
tathaa tavaapi chettarkam pat'ha yadvaa kri'shim kuru ॥ 130 ॥

(Doubt) : How then the ancient knowers like Janaka administered kingdoms? (Reply) : They were able because of their conviction about the truth. If you have that, then by all means engage yourself in logic or agriculture or do whatever you like. [Chapter 7 - Verse 130]

### Chapter 7 - Verse 131

मिथ्यात्ववासनादाढ्ये प्रारब्धक्षयकाङ्क्षया ।  
अक्लिश्यन्तः प्रवर्तन्ते स्वस्वकर्मानुसारतः ॥१३१॥

mithyaatvavaasanaadaard'hye praarabdhakshayakaankshayaa ।  
aklishyantah' pravartante svasvakarmaanusaaratah' ॥ 131 ॥

Once he is convinced of the unreality of the world, a knower, with mind undisturbed, allows his fructifying Karma to wear out, and engages himself in worldly affairs accordingly.

[Chapter 7 - Verse 131]

### Chapter 7 - Verse 132

अतिप्रसङ्गो मा शङ्क्यः स्वकर्मवशवर्तिनाम् ।  
अस्तु वा केन शक्येत कर्म वारयितुं वद ॥१३२॥

atiprasango maa shakyah' svakarmavashavartinaam ।  
astu vaa kah' atra shakyeta karma vaarayitum vada ॥ 132 ॥

Do not fear irregularity when the wise engage themselves in actions according to their Karma. Even if it happens, let it be; who can prevent the Karma? [Chapter 7 - Verse 132]

### Chapter 7 - Verse 133

ज्ञानिनोऽज्ञानिनश्चात्र समे प्रारब्धकर्मणी ।  
न क्लेशो ज्ञानिनो धैर्यान्मूढः क्लिश्यत्यधैर्यतः ॥१३३॥

jnyaanino'jnyaaninshchaatra same'pyaarabdhakarmani ।  
na klesho jnyaanino dhairyaanmood'hah' klishyatyadhairyatah' ॥ 133 ॥

In the experience of their fructifying Karma the enlightened and the unenlightened alike have no choice; but the knower is patient and undisturbed, whereas an ignorant man is impatient and suffers pain and grief. [Chapter 7 - Verse 133]



### Chapter 7 - Verse 134

मार्गे गन्त्रोर्द्वयोः श्रान्तौ स मायामप्यदूरताम् ।  
जानन् धैर्याद्द्रुतं गच्छेदन्यस्तिष्ठति दीनधीः ॥१३४॥

maarge gantrordvayoh' shraantau samaayaamapyadoorataam ।  
jaanandhairyaaddrutam gachchhedanyastisht'hati deenadheeh' ll 134 ll

Two travelers on a journey may be equally fatigued, but the one who knows that his destination is not far off goes on quicker with patience, whereas the ignorant one feels discouraged and stays on longer on the way. [Chapter 7 - Verse 134]

### Chapter 7 - Verse 135

साक्षात्कृतात्मधीः सम्यगविपर्ययबाधितः ।  
किमिच्छन् कस्य कामाय शरीरमनुसंज्वरेत् ॥१३५॥

saakshaatkri'taatmadheeh' samyagaviparyayabaadhitah' ।  
kimichchhankasya kaamaaya shareeramanusanjvaret ll 135 ll

He who has properly realized Brahman and is not troubled by erroneous conviction, 'desiring what and to please whom will he suffer following the afflictions of his body and mind?' [Chapter 7 - Verse 135]

### Chapter 7 - Verse 136

जगन्मिथ्यात्वधीभावादाक्षिप्तौ काम्यकामुकौ ।  
तयोरभावे संतापः शाम्येन्निःस्नेहदीपवत् ॥१३६॥

jaganmithyaatvadheebhaavaadaakshiptau kaamyakaamukau ।  
tayorabhaave santaapah' shaamyennih'snehadeepavat ll 136 ll

When the conviction of the unreality of the world has been reached, there is neither desire nor the desirer. In their absence the pain caused by unfulfilled desires ceases like the flame of a lamp without oil. [Chapter 7 - Verse 136]

### Chapter 7 - Verse 137

गन्धर्वपत्तने किञ्चिन्नैन्द्रजालिकनिर्मितम् ।  
जानन् कामयते किन्तु जिहासति हसन्निदम् ॥१३७॥

gandharvapattane kinchinnendrajaalikanirmitam ।  
jaanan kaamayate kintu jihaasati hasannidam ॥ 137 ॥

When the visitor knows the magician's city of Gandharvas and its objects as unreal, he desires nothing and laughs at its deceptive nature. [Chapter 7 - Verse 137]

### Chapter 7 - Verse 138

आपातरमणीयेषु भोगेष्वेवं विचारवान् ।  
नानुरज्यति किञ्चेतान्दोषदृष्ट्या जिहासति ॥१३८॥

aapaataramaneeyeshu bhogeshvevam vichaaravaan ।  
naanurajjati kintvetaan doshadri'sht'yaa jihaasati ॥ 138 ॥

Similarly a wise man does not seek enjoyment in the pleasing objects. He is convinced of their defects, their impermanence and illusoriness, and gives them up. [Chapter 7 - Verse 138]

### Chapter 7 - Verse 139

अर्थानामर्जने क्लेशस्तथैव परिपालने ।  
नाशे दुःखं व्यये दुःखं धिगर्थान्क्लेशकारिणः ॥१३९॥

arthaanaamarjane kleshastathaiva parirakshane ।  
naashe duh'kham vyaye duh'kham dhigarthaankleshakaarinah' ॥ 139 ॥

'Wealth brings worry in earning anxiety in maintenance, grief in loss and sorrow in spending. Woe unto this sorrow-producing wealth! [Chapter 7 - Verse 139]

### Chapter 7 - Verse 140

मांसपाञ्चालिकायास्तु यन्त्रलोलेऽङ्गपञ्जरे ।

स्नाय्वस्थिग्रन्थिशालिन्याः स्त्रियाः किमिव शोभनं ॥१४०॥

maamsapaanchaatikaayaastu yantralole'ngapanjare ।

snaayvasthigranthishaalinyaah' striyaah' kimiva shobhanam ॥ 140 ॥

What real beauty is there in women, who are but a conglomeration of fleshy muscles, bones and glands? They are a mass of flesh encaged in restless limbs. [Chapter 7 - Verse 140]

### Chapter 7 - Verse 141

एवमादिषु शास्त्रेषु दोषाः सम्यक्प्रपञ्चिताः ।

विमृशन्ननिशं तानि कथं दुःखेषु मज्जति ॥१४१॥

evamaadishu shaastreshu doshaah' samyakprapanchitaah' ।

vimri'shannanishantaani katham duh'khesu majjati ॥ 141 ॥

Such are the defects of worldly pleasures, elaborately pointed out by the scriptures. No wise man, aware of these defects, will allow himself to be drowned in afflictions caused by them. [Chapter 7 - Verse 141]

### Chapter 7 - Verse 142

क्षुधया पीड्यमानोऽपि न विषं ह्यत्तुमिच्छति ।

मिष्टान्नध्वस्ततृड् जानन्नामूढस्तज्जिघत्सति ॥१४२॥

kshudhayaa peed'yamaano'pi na visham hyattumichchhati ।

misht'aannadhvastatri'd'jaanannaamood'hastajjighatsati ॥ 142 ॥

Even a man afflicted with great hunger does not wish to eat poison, much less one who is already satisfied with sweetmeats. [Chapter 7 - Verse 142]

### Chapter 7 - Verse 143

प्रारब्धकर्मप्राबल्याद्भोगेष्विच्छा भवेद्यदि ।

क्लिश्यन्नेव तदाप्येष भुङ्क्ते विष्टिगृहीतवत् ॥१४३॥

praarabdhakarmapraabalyaadbhogeshvichchhaa bhavedyadi ।

klishyaneva tadaapyesha bhunkte visht'igri'heetavat ll 143 ll

If by the force of his fructifying Karma a wise man is compelled to enjoy the fruits of desires, he does so with indifference and great reluctance like a man who is impressed for labour.

[Chapter 7 - Verse 143]

### Chapter 7 - Verse 144

भुञ्जाना वा अपि बुधाः श्रद्धावन्तः कुटुम्बिनः ।

नाद्यापि कर्म नश्छिन्नमिति क्लिश्यन्ति संततम् ॥१४४॥

bhunjaanaastaanapi budhaah' shraddhaavantah' kut'umbinah' ।

naadyaapi karma nashchhinnamiti klishyanti santatam ll 144 ll

The wise, having spiritual faith, if forced by their fructifying Karma to live a family life, maintaining many relations, always sorrow fully think 'Ah, the bonds of Karma are not yet torn off'. [Chapter 7 - Verse 144]

### Chapter 7 - Verse 145

नायं क्लेशोऽत्र संसारतापः किंतु विरक्तता ।

भ्रान्तिज्ञाननिदानो हि तापः सांसारिकः स्मृतः ॥१४५॥

naayam klesho'tra samsaarataapah' kintu viraktataa ।

bhraantiijnyaananidaano hi taapah' saamsaarikah' smri'tah' ll 145 ll

This sorrow is not due to the afflictions of the world but a dislike for it, for the worldly afflictions are caused by erroneous conviction about its reality. [Chapter 7 - Verse 145]

### Chapter 7 - Verse 146

विवेकेन परिक्लिश्यन्नल्पभोगेन तृप्यति ।

अन्यथाऽनन्तभोगेऽपि नैव तृप्यति कर्हिचित् ॥१४६॥

vivekena pariklishyannalpabhogena tri'pyati ।

anyathaanantabhoge'pi naiva tri'pyati karhichit ॥ 146 ॥

A man endowed with discrimination sees the defects of enjoyments and is satisfied even with little, whereas he who is subject to illusion is not satisfied even with endless enjoyments.

[Chapter 7 - Verse 146]

### Chapter 7 - Verse 147

न जातु कामः कामानामुपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते ॥१४७॥

na jaatu kaamah' kaamaanaamupabhogena shaamyati ।

havishaa kri'shnavartmeva bhooya eva abhivardhate ॥ 147 ॥

‘The desires are never quelled by enjoyment but increase more like the flame of a fire fed on clarified butter.’ [Chapter 7 - Verse 147]

### Chapter 7 - Verse 148

परिज्ञायोपभुक्तो हि भोगो भवति तृष्टये ।

विज्ञाय सेवितश्चोरो मैत्रीमेति न चोरताम् ॥१४८॥

parijnyaayopabhukto hi bhogo bhavati tusht'aye ।

vijnyaaya sevitashchauree maitreemeti na chaurataam ॥ 148 ॥

But when the impermanence of pleasure is known, the gratification of desires may bring the idea of ‘enough of it’. It is like a thief, who having been knowingly employed in service dies not behave like a thief but like a friend. [Chapter 7 - Verse 148]

## Chapter 7 - Verse 149

मनसो निगृहीतस्य लीलाभोगोऽल्पकोऽपि यः ।  
तमेवालब्धविस्तारं क्लिष्टत्वाद्बहु मन्यते ॥१४९॥

manaso nigri'heetasya leelaabhogo'lpako'pi yah' I  
tamevaalabdhavistaaram klisht'atvaadbahu manyate II 149 II

A man who has conquered his mind is Satisfied with even a little enjoyment of pleasure. He knows well that pleasures are impermanent and are followed by grief. To even a little pleasure is more than enough. [Chapter 7 - Verse 149]

## Chapter 7 - Verse 150

बद्धमुक्तो महीपालो ग्राममात्रेण तुष्यति ।  
परैर्न बद्धो नाक्रान्तो न राष्ट्रं बहु मन्यते ॥१५०॥

baddhamukto maheepaalo graamamaatrena tushyati I  
parairna baddho naakraanto na raasht'ram bahu manyate II 150 II

A king who has been freed from prison is content with sovereignty over a village, whereas when he had neither been imprisoned nor conquered he did not attach much value even to a kingdom. [Chapter 7 - Verse 150]

## Chapter 7 - Verse 151

विवेके जाग्रति सति दोषदर्शनलक्षणे ।  
कथमारब्धकर्मापि भोगेच्छां जनयिष्यति ॥१५१॥

viveke jaagrati sati doshadarshanalakshane I  
kathamaarabdhakarmaapi bhogechchhaam janayishyati II 151 II

(Doubt) : When discrimination is ever awake regarding the defects of the objects of enjoyment, how can the desire for enjoyment be forced upon him by his fructifying Karma?  
[Chapter 7 - Verse 151]



## Chapter 7 - Verse 152

नैष दोषो यतोऽनेकविधं प्रारब्धमीक्ष्यते ।

इच्छाऽनिच्छा परेच्छा च प्रारब्धं त्रिविधं स्मृतम् ॥१५२॥

naisha dosho yato'nekavidham praarabdham eekshyate ।

ichchhaanichchhaa parechchhaa cha praarabdham trividham smri'tam ॥ 152 ॥

(Reply) : There is no inconsistency here, for the fructifying Karma expends itself in various ways. There are three kinds of fructifying Karma 'producing enjoyment with desire,' 'in the absence of desire' and 'through the desire of another'. [Chapter 7 - Verse 152]

## Chapter 7 - Verse 153

अपथ्यसेविनश्चोरा राजदारस्ता अपि ।

जानन्त एव स्वानर्थमिच्छन्त्यारब्धकर्मतः ॥१५३॥

apathyasevinshchauraa raajadaarataa api ।

jaananta eva svaanarthamichchhantyaarabdhakarmatah' ॥ 153 ॥

The sick attached to harmful food, the thieves and those who have illicit relationships with the wives of a king know well the consequence likely to follow their actions, but in spite of this they are driven to do them by their fructifying Karma. [Chapter 7 - Verse 153]

## Chapter 7 - Verse 154

न चात्रैतद्वारयितुमीश्वरेणापि शक्यते ।

यत ईश्वर एवाह गीतायामर्जुनं प्रति ॥१५४॥

na chaatraitadvaarayitumeeshvarenaapi shakyate ।

yata eeshvara evaaha geetaayaamarjunam prati ॥ 154 ॥

Even Ishvara cannot stop such desires. So Sri Krishna said to Arjuna in the Gita :  
[Chapter 7 - Verse 154]

### Chapter 7 - Verse 155

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥१५५॥

sadri'sham chesht'ate svasyaah' prakri'terjnyaanavaanapi |  
prakri'tim yaanti bhootaani nigrahaah' kim karishyati || 155 ||

‘Even wise men follow the dictates of their own nature. Beings are prompted by their own innate tendencies; what can restriction do?’ [Chapter 7 - Verse 155]

### Chapter 7 - Verse 156

अवश्यंभाविभावानां प्रतीकारो भवेद्यदि ।

तदा दुःखैर्न लिप्येरन्नल-राम-युधिष्ठिराः ॥१५६॥

avashyam bhaavibhaavaanaam prateekaaro bhavedyadi |  
tadaa duh'khairna lipyeran nalaraamayudhisht'hiraah' || 156 ||

If it were possible to avert the consequences of fructifying Karma, Nala, Rama and Yudhisthira would not have suffered the miseries to which they were subjected. [Chapter 7 - Verse 156]

### Chapter 7 - Verse 157

न चेश्वरत्वमीशस्य हीयते तावता यतः ।

अवश्यंभाविताऽप्येषामीश्वरेणैव निर्मिता ॥१५७॥

na cheshvaratvameeshasya heeyate taavataa yatah' |

avashyam bhaavitaapyeshaeeshvarena eva nirmिता || 157 ||

Ishvara Himself ordains that the fructifying Karma should be inexorable. So the fact that He is unable to prevent such karma from fructifying is not inconsistent with His omnipotence. [Chapter 7 - Verse 157]

## Chapter 7 - Verse 158

प्रश्नोत्तराभ्यामेवैतद्गम्यतेऽर्जुनकृष्णयोः ।

अनिच्छापूर्वकं चास्ति प्रारब्धमिति तच्छृणु ॥१५८॥

prashnottaraabhyaamevaitadgamyate'rjunakri'shnayoh' ।

anichchhaapoorvakam chaasti praarabdhhamiti tachchhri'nu ॥ 158 ॥

Listen to the questions and answers between Arjuna and Sri Krishna from which we know that a man has to experience his fructifying Karma though he may have no desire to experience it.

[Chapter 7 - Verse 158]

## Chapter 7 - Verse 159

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वाष्ण्येय ! बलादिव नियोजितः ॥१५९॥

atha kena prayukto'yam paapam charati poorushah' ।

anichchhannapi vaarshneya balaadiva niyojitah' ॥ 159 ॥

‘O Krishna, prompted by what does a man sin against his will, as if some force compels him to do so?’ [Chapter 7 - Verse 159]

## Chapter 7 - Verse 160

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥१६०॥

kaama esha krodha esha rajogunasamudbhavah' ।

mahaashano mahaapaapmaa viddhyenamih vairinam ॥ 160 ॥

‘it is desire and (its brood) anger, born of the quality of Rajas. It is insatiable, the great source of all sins; know it to be your enemy’. [Chapter 7 - Verse 160]

## Chapter 7 - Verse 161

स्वभावजेन कौन्तेय ! निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥१६१॥

svabhaavajena kaunteya nibaddhah' svena karmanaa I

kartum nechchhasi yanmohaatkariasyavasho'pi tat II 161 II

‘O Arjuna, your own Karma, produced by your own nature, compels you to do things, even though you may not want to do them’. [Chapter 7 - Verse 161]

## Chapter 7 - Verse 162

नानिच्छन्तो न चेच्छन्तः पारदाक्षिण्यसंयुताः ।

कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥१६२॥

naanichchhanto na chechchhantah' paradaakshinyasamyutaah' I

sukhaduh'khe bhajantyetatparechchhaa poorvakarma hi II 162 II

When a man is neither willing nor unwilling to do a thing but does it for the feelings of others and experiences pleasure and pain, it is the result of ‘fructifying Karma through the desire of others’. [Chapter 7 - Verse 162]

## Chapter 7 - Verse 163

कथं तर्हि किमिच्छन्नित्येवमिच्छा निषिध्यते ।

नेच्छानिषेधः किंत्विच्छाबाधो भर्जितबीजवत् ॥१६३॥

katham tarhi kimichchhannityevamichchhaa nishidhyate I

nechchhaanishedhah' kintvichchhaabaadho bharjitabeejavat II 163 II

(Doubt) : Does it not contradict the text at the beginning of this chapter which describes the enlightened man as desireless? (Reply) : The text does not mean that desires are absent in the enlightened man, but that desires arising in him spontaneously without his will produce no pleasure or pain in him, just as the roasted grain has no potency. [Chapter 7 - Verse 163]

## Chapter 7 - Verse 164

भर्जितानि तु बीजानि सन्त्यकार्यकराणि च ।

विद्वदिच्छा तथेष्टव्याऽसत्त्वबोधान्न कार्यकृत् ॥१६४॥

bharjitaani tu beejaani santyakaaryakaraani cha ।

vidvadichchhaa yathesht'avyaa sattvabodhaanna kaaryakri't ॥ 164 ॥

Roasted gain though looking the same cannot germinate; similarly the desires of the knower, well aware of the unreality of objects of desire cannot produce merit and demerit.

[Chapter 7 - Verse 164]

## Chapter 7 - Verse 165

दग्धबीजमरोहेऽपि भक्षणायोपयुज्यते ।

विद्वदिच्छाप्यल्पभोगं कुर्यान्न व्यसनं बहु ॥१६५॥

dagdhabeejamarohe'pi bhakshanaayopayujyate ।

vidvadichchhaapyalpabhogam kuryaanna vyasanam bahu ॥ 165 ॥

Though it does not germinate, the roasted grain can be used as food. In the same way the desires of the knower yield him only a little experience, but cannot lead to varieties of enjoyment producing sorrow or abiding habits. [Chapter 7 - Verse 165]

## Chapter 7 - Verse 166

भोगेन चरितार्थत्वात्प्राारब्धं कर्म हीयते ।

भोक्तव्यसत्यताभ्रान्त्या व्यसनं तत्र जायते ॥१६६॥

bhogena charitaarthatvaatpraarabddham karma heeyate ।

bhoktavysatyataabhraantyaavyasanam tatra jaayate ॥ 166 ॥

The fructifying Karma spends its force when its effects are experienced; it is only when, through ignorance, one believes its effects to be real that they cause lasting sorrow.

[Chapter 7 - Verse 166]

### Chapter 7 - Verse 167

मा विनश्यत्वयं भोगो वर्धतामुत्तरोत्तरम् ।

मा विघ्नाः प्रतिबध्नन्तु धन्योऽस्म्यस्मादिति भ्रमः ॥१६७॥

maa vinashyatvayam bhogo vardhataamuttarottaram I

maa vighnaah' pratibadhnantu dhanyo'smyasmaaditi bhramah' II 167 II

‘Let not my enjoyment be cut short, let it go on increasing. Let not obstacles stop it, I am blessed because of it’ - such is the nature of that delusion. [Chapter 7 - Verse 167]

### Chapter 7 - Verse 168

यदभावि न तद्भावि भावि चेन्न तदन्यथा ।

इति चिन्ताविषघ्नोऽयं बोधो भ्रमनिवर्तकः ॥१६८॥

yadabhaavi na tadbhaavi bhaavi chenna tadanyathaa I

iti chintaavishagno'yam bodho bhramanivartakah' II 168 II

That which is not destined to happen as a result of our past Karma will not happen; that which is to happen must happen. Such knowledge is a sure antidote to the poison of anxiety; it removes the delusion of grief. [Chapter 7 - Verse 168]

### Chapter 7 - Verse 169

समेऽपि भोगे व्यसनं भ्रान्तो गच्छेन्न बुद्धवान् ।

अशक्यार्थस्य संकल्पाद्भ्रान्तस्य व्यसनं बहु ॥१६९॥

same'pi bhoge vyasanam bhraanto gachchhenna buddhimaan I

ashakyaarthasya sankalpaadbhraantasya vyasanam bahu II 169 II

Both the illumined and the deluded suffer from their fructifying Karma; the deluded are subject to misery, the wise are not. As the deluded are full of desires, of impracticable unreal things, their sorrow is great. [Chapter 7 - Verse 169]



## Chapter 7 - Verse 170

मायामयत्वं भोगस्य बुद्ध्वाऽऽस्थामुपसंहरन् ।  
भुञ्जानोऽपि न संकल्पं कुरुते व्यसनं कुतः ॥१७०॥

maayaamayatvam bhogyasya buddhvaasthaamupasamharan ।  
bhunjaano'pi na sankalpam kurute vyasanam kutah' ll 170 ll

The illumined man knows that the enjoyment of desires is unreal. He therefore controls his desires and prevents impossible or new ones from arising. Why should such a man be subject to misery? [Chapter 7 - Verse 170]

## Chapter 7 - Verse 171

स्वप्नेन्द्रजालसदृशमचिन्त्यरचनात्मकम् ।  
दृष्टनष्टं जगत्पश्यन्कथं तत्रानुरज्यति ॥१७१॥

svapnendrajaalasadri'shamachintyarachanaatmakam ।  
dri'sht'anasht'am jagatpashyankatham tatraanurajjati ll 171 ll

The wise man is convinced that worldly desires are like dream objects or magical creations. He knows further that the nature of the world is incomprehensible, and that its objects are momentary. How can he then be attached to them? [Chapter 7 - Verse 171]

## Chapter 7 - Verse 172

स्वस्वप्नमापरोक्ष्येण दृष्ट्वा पश्यन्स्वजागरम् ।  
चिन्तयेदप्रमत्तः सन्नुभावनुदिनं मुहुः ॥१७२॥

svasvapnamaparoksyena drstva pasyansvajagaram ।  
cintayedapramattah sannubhavanudinam muhuh ll 172 ll

One should, when awake, first picture to himself vividly what he has seen in a dream and then carefully and constantly think over the conditions of dreaming and wakefulness.  
[Chapter 7 - Verse 172]

### Chapter 7 - Verse 173

चिरं तयोः सर्वसाम्यमनुसंधाय जागरे ।  
सत्यत्वबुद्धिं संत्यज्य नानुरज्यति पूर्ववत् ॥१७३॥

ciram tayoh sarvasamyam anusandhaya jagare ।  
satyatvabuddhim samtyajya nanurajyati purvavat ॥ 173 ॥

An aspirant must observe long and find out the essential similarity of the dream and waking worlds. He should then give up the notion of the reality of worldly objects and cease to be attached to them. [Chapter 7 - Verse 173]

### Chapter 7 - Verse 174

इन्द्रजालमिदं द्वैतमचिन्त्यरचनात्वतः ।  
इत्यविस्मरतो हानिः का वा प्रारब्धभोगतः ॥१७४॥

indrajalamidam dvaitamachintyarachanaatvatah' ।  
ityavismarato haanih' kaa vaa praarabdhahogatah' ॥ 174 ॥

This world of duality is like a magical creation, with its cause incomprehensible. What matters it to the wise man who does not forget this, if the past actions produce their results in him? [Chapter 7 - Verse 174]

### Chapter 7 - Verse 175

निर्बन्धस्तत्त्वविद्याया इन्द्रजालत्वसंस्मृतौ ।  
प्रारब्धस्याग्रहो भोगे जीवस्य सुखदुःखयोः ॥१७५॥

nirbandhas tattvavidyāyā indrajālatavasamsmṛtau ।  
prārabdhasyāgraho bhoge jīvasya sukhaduḥkhayoḥ ॥ 175 ॥

The function of knowledge is to show the illusory nature of the world and the function of fructifying Karma is to yield pleasure and pain to the Jīva. [Chapter 7 - Verse 175]

## Chapter 7 - Verse 176

विद्यारब्धे विरुध्येते न भिन्नविषयत्वतः ।

जानद्भिरप्यैन्द्रजालविनोदो दृश्यते खलु ॥१७६॥

vidyārabdhe virudhyate na bhinnaviṣayatvataḥ ।

jānadbhir apy aindraajālavinodo dṛśyate khalu ॥ 176 ॥

Knowledge and fructifying Karma are not opposed to one another since they refer to different objects. The sight of a magical performance gives amusement to a spectator in spite of his knowledge of its unreality. [Chapter 7 - Verse 176]

## Chapter 7 - Verse 177

जगत्सत्यत्वमापाद्य प्रारब्धं भोजयेद्यदि ।

तदा विरोधि विद्याया भोगमात्रान्न सत्यता ॥१७७॥

jagatsatyatvam āpādya prārabdham bhojayed yadi ।

tadā virodhi vidyāyā bhogamātrān na satyatā ॥ 177 ॥

The fructification of Karma would be considered to be opposed to the knowledge of truth if it gave rise to the idea of the reality of the transitory world; but the mere enjoyment does not mean that the enjoyed thing is real. [Chapter 7 - Verse 177]

## Chapter 7 - Verse 178

अनूनो जायते भोगः कल्पितैः स्वप्नवस्तुभिः ।

जाग्रद्वस्तुभिरप्येवमसत्यैर्भोग इष्यताम् ॥१७८॥

anūno jāyate bhogaḥ kalpitaiḥ svapnavastubhiḥ ।

jāgradvastubhir apy evam asatyair bhoga iṣyatām ॥ 178 ॥

Through the imaginary objects seen in a dream there is the experience of joy and sorrow to no small extent; therefore you can infer that through the objects of the waking state also there can be the same experience (without making them real). [Chapter 7 - Verse 178]

## Chapter 7 - Verse 179

यदि विद्याऽपह्नुवीत जगत्प्रारब्धघातिनी ।  
तदा स्यान्न तु मायात्वबोधेन तदपह्नवः ॥१७९॥

yadi vidyāpahnuvīta jagatprārabdghātinī ।  
tadā syān na tu māyātvabodhena tad apahnavah ॥ 179 ॥

If the knowledge of truth would obliterate the enjoyable world, then it would be a destroyer of the fructifying Karma. But it only teaches its unreality, and does not cause its disappearance. [Chapter 7 - Verse 179]

## Chapter 7 - Verse 180

अनपह्नुत्य लोकास्तदिन्द्रजालमिदं त्विति ।  
जानन्त्येवानपह्नुत्य भोगं मायात्वधीस्तथा ॥१८०॥

anapahnutya lokās tad indrajālam idaṃ tv iti ।  
jānanty evānapahnutya bhogaṃ māyātvadhīs tathā ॥ 180 ॥

People know a magical show to be unreal, but this knowledge does not involve the destruction of the show. So it is possible to know the unreality of external objects without causing their disappearance or the cessation of enjoyment from them. [Chapter 7 - Verse 180]

## Chapter 7 - Verse 181

यत्र त्वस्य जगत्स्वात्मा पश्येत्कस्तत्र केन कम् ।  
किं जिघ्रेत्किं वदेद्वेति श्रुतौ तु बहु घोषितम् ॥ १८१॥

yatra tv asya jagatsvātmā paśyet ka tatra kena kam ।  
kiṃ jighret kiṃ vaded veti śrutau tu bahu ghoṣitam ॥ 181 ॥

(Doubt:) The Śruti passages say that he who perceives his own Self to be all, 'what can he hear or see, or smell or speak?' [Chapter 7 - Verse 181]

### Chapter 7 - Verse 182

तेन द्वैतमपह्नुत्य विद्योदेति न चान्यथा ।

तथा च विदुषो भोगः कथं स्यादिति चेच्छृणु ॥१८२॥

tena dvaitam apahnutya vidyodeti na cānyathā ।

tathā ca viduṣo bhogaḥ katham syād iti cecchṛṇu ॥ 182 ॥

Therefore knowledge arises with the destruction of duality and in no other way. This being so, how can the knower of truth enjoy the objective world? [Chapter 7 - Verse 182]

### Chapter 7 - Verse 183

सुषुप्तिविषया मुक्तिविषया वा श्रुतिस्त्विति ।

उक्तं स्वाप्ययसंपत्त्योरिति सूत्रे ह्यतिस्फुटम् ॥१८३॥

suṣuptiviṣayā muktiviṣayā vā śrutis tv iti ।

uktaṁ svāpyayasampattyor iti sūtre hy atisphuṭam ॥ 183 ॥

(Reply:) The Śruti upon which this objection is based applies to the states of deep sleep and final liberation. This has been amply cleared in aphorism 4.4.16 in the Brahma-Sūtras. [Chapter 7 - Verse 183]

### Chapter 7 - Verse 184

अन्यथा याज्ञवल्क्यादेराचार्यत्वं न संभवेत् ।

द्वैतदृष्टावविद्वत्ता द्वैतादृष्टौ न वाग्वदेत् ॥१८४॥

anyathā yājñavalkyāderācāryatvaṁ na sambhavet ।

dvaitadṛṣṭāv avidvattā dvaitādṛṣṭāu na vāgvadet ॥ 184 ॥

If this is not accepted, we cannot account for Yājñavalkya's and other sages' efforts to teach. Without a recognition of duality they could not teach, and with it their knowledge is incomplete. [Chapter 7 - Verse 184]

## Chapter 7 - Verse 185

निर्विकल्पसमाधौ तु द्वैतादर्शनहेतुतः ।  
सैवापरोक्षविद्येति चेत्सुषुप्तिस्तथा न किम् ॥१८५॥

nirvikalpasamādhau tu dvaitādarśanaheṭutaḥ ।  
saivāparokṣavidyeti cet suṣuptis tathā na kim ॥ 185 ॥

(Doubt:) Direct knowledge is achieved in subject-objectless contemplation in which there is no duality. (Reply:) Then why not apply the same argument to the state of deep sleep?  
[Chapter 7 - Verse 185 ]

## Chapter 7 - Verse 186

आत्मतत्त्वं न जानाति सुप्तौ यदि तदा त्वया ।  
आत्मधीरेव विद्येति वाच्यं न द्वैतविस्मृतिः ॥१८६॥

ātmatattvaṃ na jānāti supto yadi tadā tvayā ।  
ātmadhīreva vidyeti vācyaṃ na dvaitavismṛtiḥ ॥ 186 ॥

(Doubt:) In the state of deep sleep there is no knowledge of the Self. (Reply:) Then you admit it is not mere absence of duality but the knowledge of the Self that really matters.  
[Chapter 7 - Verse 186]

## Chapter 7 - Verse 187

उभयं मिलितं विद्या यदि तर्हि घटादयः ।  
अर्धविद्याभाजिनः स्युः सकलद्वैतविस्मृतेः ॥१८७॥

ubhayaṃ militaṃ vidyā yadi tarhi ghaṭādayaḥ ।  
ardhavidyābhājinaḥ syuḥ sakaladvaitavismṛteḥ ॥ 187 ॥

(Doubt:) True knowledge combines in itself both the knowledge of Self and the absence of knowledge of duality. (Reply:) Then inanimate objects like pots in which the knowledge of duality is absent are already half enlightened! [Chapter 7 - Verse 187]



## Chapter 7 - Verse 188

मशकध्वनिमुख्यानां विक्षेपाणां बहुत्वतः ।

तव विद्या तथा न स्याद्घटादीनां यथा दृढा ॥१८८॥

maśakadhvanimukhyānāṃ vikṣepāṇāṃ bahutvataḥ ।

tava vidyā tathā na syād ghaṭādināṃ yathā dṛḍhā ॥ 188 ॥

Then the pots are superior to you, for even the buzzing of mosquitoes often distracts your attention, and they have no such awareness of duality! [Chapter 7 - Verse 188 ]

## Chapter 7 - Verse 189

आत्मधीरेव विद्येति यदि तर्हि सुखी भव ।

दुष्टचित्तं निरुन्ध्याच्चेन्निरुन्धि त्वं यथासुखम् ॥१८९॥

ātmadhīr eva vidyēti yadi tarhi sukhī bhava ।

duṣṭacittaṃ nirudhyāccennirunddhi tvaṃ yathā sukham ॥ 189 ॥

If, however, you admit, the knowledge of the Self alone constitutes realization you have accepted our position. Again if you say, to have realization the troubling mind is to be controlled, we bless you. Be happy, do control the mind. [Chapter 7 - Verse 189]

## Chapter 7 - Verse 190

तदिष्टमेष्टव्यमायामयत्वस्य समीक्षणात् ।

इच्छन्नप्यज्ञवन्नेच्छेत्किमिच्छन्निति हि श्रुतम् ॥१९०॥

tad iṣṭam eṣṭavya māyāmayatvasya samīkṣaṇāt ।

icchannapy ajñavannecchet kim icchanniti hi śrutam ॥ 190 ॥

We also like it, for the control of the mind is essential for the realization of the illusory character of the world. But although the wise man may have desires, they are not binding as are the desires of an ignorant man. This is the drift of the text 'Desiring what ...'.

[Chapter 7 - Verse 190]

### Chapter 7 - Verse 191

रागो लिङ्गमबोधस्य मन्तु रागादयो बुधे ।  
इति शास्त्रद्वयं सार्थमेवं सत्यविरोधतः ॥१९१॥

rāgo liṅgam abodhasya santu rāgādayo budhe ।  
iti śāstradvayaṃ sārtham evaṃ satyavirodhataḥ ॥ 191 ॥

There is therefore no contradiction between the two statements in the scriptures that 'desires are a sign of ignorance' and that 'the wise man may have desires', because the desires of a wise man are too weak to bind. [Chapter 7 - Verse 191]

### Chapter 7 - Verse 192

जगन्मिथ्यात्ववत्स्वात्मासङ्गत्वस्य समीक्षणात् ।  
कस्य कामायेति वचो भोक्त्रभावविवक्षया ॥१९२॥

jaganmithyātvavat svātmāsaṅgatvasya samīkṣaṇāt ।  
kasya kāmāyeti vaco bhoktrabhāvavivikṣayā ॥ 192 ॥

Since he is convinced of the associationlessness of the Self like the illusoriness of the world, the knower has no idea of himself as a doer and enjoyer. The verse quoted at the beginning of this chapter, 'For whom should he desire?' applies to him. [Chapter 7 - Verse 192]

### Chapter 7 - Verse 193

पतिजायादिकं सर्वं तत्तद्भोगाय नेच्छति ।  
किंत्वात्मभोगार्थमिति श्रुतावुद्घोषितं बहु ॥१९३॥

patijāyādikaṃ sarvaṃ tattadbhogāya necchati ।  
kintv ātmabhogārtham iti śrutāv udghoṣitam bahu ॥ 193 ॥

Many Śruti texts declare that a husband loves his wife not for her sake and the wife loves him not for his sake, but for their own sake. [Chapter 7 - Verse 193]

## Chapter 7 - Verse 194

किं कूटस्थश्चिदाभासोऽथ वा किं वोभयात्मकः ।

भोक्ता तत्र न कूटस्थोऽसङ्गत्वाद्भोक्तृतां व्रजेत् ॥१९४॥

kiṃ kūṭasthaścidābhāso 'thavā kiṃ vobhayātmakaḥ ।

bhoktā tatra na kūṭastho 'saṅgatvād bhoktrtām vrajet ॥ 194 ॥

Now who is the doer and enjoyer? Is it the immutable Kūṭastha or the reflected consciousness, Cidābhāsa, or a union of the two? Kūṭastha cannot be the enjoyer since it is associationless. [Chapter 7 - Verse 194]

## Chapter 7 - Verse 195

सुखदुःखाभिमानाख्यो विकारो भोग उच्यते ।

कूटस्थश्च विकारी चेत्येतन्न व्याहतं कथम् ॥१९५॥

sukhaduḥkhābhimānākhyo vikāro bhoga ucyate ।

kūṭasthaśca vikārī cety etanna vyāhataṃ katham ॥ 195 ॥

Enjoyment signifies the change that results from identification with the sensations of pleasure and pain. If the immutable Kūṭastha is the enjoyer, it becomes mutable, then would it not be self-contradictory? [Chapter 7 - Verse 195]

## Chapter 7 - Verse 196

विकारिबुध्यधीनत्वादाभासे विकृतावपि ।

निरधिष्ठानविभ्रान्तिः केवला न हि तिष्ठति ॥१९६॥

vikāribuddhy adhīnatvād ābhāso vikṛtāv api ।

niradhiṣṭhānavibhrāntiḥ kevalā na hi tiṣṭhati ॥ 196 ॥

Cidābhāsa is subject to the changing conditions of the intellect, and he undergoes modifications; but the Cidābhāsa being illusory exists only by virtue of his real substratum, and therefore he cannot by himself be the enjoyer. [Chapter 7 - Verse 196]

## Chapter 7 - Verse 197

उभयात्मक एवातो लोके भोक्ता निगद्यते ।  
तादृगात्मानमारभ्य कूटस्थः शेषितः श्रुतौ ॥१९७॥

ubhayātmaka evāto loke bhoktā nigadyate ।  
tādṛg ātmānam ārabhya kūṭasthaḥ śeṣitaḥ śrutāu ॥ 197 ॥

In common parlance, therefore Cidābhāsa in conjunction with Kūṭastha is considered to be the enjoyer. But the Śruti begins with both types of Self and concludes that Kūṭastha alone remains. [Chapter 7 - Verse 197]

## Chapter 7 - Verse 198

आत्मा कतम इत्युक्ते याज्ञवल्क्यो विबोधयन् ।  
विज्ञानमयमारभ्यासङ्गं तं पर्यशेषयत् ॥१९८॥

ātmā katama ity ukte yājñavalkyo vibodhayan ।  
vijñānamayam ārabhyāsaṅgaṁ taṁ paryaśeṣayat ॥ 198 ॥

When King Janaka asked Yājñavalkya about the nature of the Self, the sage first told him of the sheath of intellect and then, pointing out its inadequacy (to be the Self), ended in teaching him of the immutable Kūṭastha. [Chapter 7 - Verse 198]

## Chapter 7 - Verse 199

कोऽयमात्मेत्येवमादौ सर्वत्रात्मविचारतः ।  
उभयात्मकमारभ्य कूटस्थः शेष्यते श्रुतौ ॥१९९॥

ko 'yam ātmety evam ādau sarvatrātmavicārataḥ ।  
ubhayātmakam ārabhya kūṭasthaḥ śeṣyate śrutāu ॥ 199 ॥

In fact, Aitareya and other Śruti texts, concerned with the consideration of the Self, begin with an enquiry into the nature of the enjoyer and end in a description of the immutable Kūṭastha. [Chapter 7 - Verse 199]

## Chapter 7 - Verse 200

कूटस्थसत्यतां स्वस्मिन्नध्यस्यात्माऽविवेकतः ।  
तात्त्विकीं भोक्तृतां मत्वा न कदाचिज्जिहासति ॥२००॥

kūṭasthasatyatām svasminnadhyasyātmāvivekataḥ ।  
tāttvikīm bhoktrtām matvā na kadācijjihāsati ॥ 200 ॥

Owing to ignorance the enjoyer superimposes the reality of Kūṭastha on to himself. Consequently he considers his enjoyment to be real and does not want to give it up.  
[Chapter 7 - Verse 200]

## Chapter 7 - Verse 201

भोक्ता स्वस्यैव भोगाय पतिजायादिमिच्छति ।  
एष लौकिकवृत्तान्तः श्रुत्या सम्यगनूदितः ॥२०१॥

bhoktā svasyaiva bhogāya patijāyādim icchati ।  
eṣa laukikavṛttāntaḥ śrutyā samyaganūditaḥ ॥ 201 ॥

The enjoyer desires to have a wife and so forth for his own pleasures. This popular notion has been well described in the Bṛhadāraṇyaka Upaniṣad. [Chapter 7 - Verse 201]

## Chapter 7 - Verse 202

भोग्यानां भोक्तृशेषत्वान्मा भोग्येष्वनुरज्यताम् ।  
भोक्तार्येव प्रधानेऽतोऽनुरागं तं विधित्सति ॥२०२॥

bhogyānām bhoktrśeṣatvānmā bhogyeṣv anurajyatām ।  
bhoktary eva pradhāne 'to 'nurāgaṁ taṁ vidhitsati ॥ 202 ॥

The Śruti says that since the enjoyable objects are for the sake of the enjoyer, they should not be loved for their own sake. Since the enjoyer is the central factor, love should be given to him.  
[Chapter 7 - Verse 202]

### Chapter 7 - Verse 203

या प्रीतिरविवेकानां विषयेष्वनपायिनी ।  
त्वामनुस्मरतः सा मे हृदयान्माऽपसर्पतु ॥२०३॥

yā prītir avivekānāṃ viṣayeṣv anapāyinī ।  
tvām anusmarataḥ sā me hṛdayānmāpasarpatu ॥ 203 ॥

Prahlāda prays in the Viṣṇu Purāṇa: Let the unending love which the indiscriminating have for transient objects, be not removed from me, O Lord but directed towards Thee so that I may have incessant flow of Thy remembrance.' [Chapter 7 - Verse 203]

### Chapter 7 - Verse 204

इति न्यायेन सर्वस्माद्भोग्यजाताद्विरक्तधीः ।  
उपसंहृत्य तां प्रीतिं भोक्तार्येनं बुभुत्सते ॥२०४॥

iti nyāyena sarvasmād bhogyajātād viraktadhīḥ ।  
upasaṃhṛtya tāṃ prītiṃ bhoktāry eva bubhutsate ॥ 204 ॥

Following this method an aspirant should become indifferent to all enjoyable objects in the external realm, and direct the love he feels for them towards the Self and desire to know It. [Chapter 7 - Verse 204]

### Chapter 7 - Verse 205

स्रक्चन्दनवधूवस्त्रसुवर्णादिषु पामरः ।  
अप्रमत्तो यथा तद्वन्न प्रमाद्यति भोक्तारि ॥२०५॥

srakcandanavadhūvastrasuvarṇādiṣu pāmarāḥ ।  
apramatto yathā tadvanna pramādyati bhoktari ॥ 205 ॥

As the fallen ones keep their minds ever concentrated on objects of enjoyment, such as garlands, sandal ointment, young women, clothes, gold and so forth, so an aspirant for liberation ought to keep his attention fixed on the Self and never falter. [Chapter 7 - Verse 205]



## Chapter 7 - Verse 206

काव्यनाटकतर्कादिमभ्यस्यति निरन्तरम् ।  
विजिगीषुर्यथा तद्वन्मुमुक्षुः स्वं विचारयेत् ॥२०६॥

kāvyanāṭakatarkādim abhyasyati niranantaram ।  
vijigīṣur yathā tadvanmumukṣuḥ svaṁ vicārayet ॥ 206 ॥

As a man desirous of establishing his superiority over his opponents engages himself in the study of literature, drama, logic and so forth, so an aspirant for liberation should discriminate about the nature of the Self. [Chapter 7 - Verse 206]

## Chapter 7 - Verse 207

जपयागोपासनादि कुरुते श्रद्धया यथा ।  
स्वर्गादिवाञ्छया तद्वच्छ्रद्धयात्स्वे मुमुक्षया ॥२०७॥

japayāgopāsanādi kurute śraddhayā yathā ।  
svargādivāñchayā tadvacchrddadhyāt sve mumukṣayā ॥ 207 ॥

As a man desirous of heaven repeats the holy formula and performs sacrifices, worship and so forth with great faith, so should an aspirant for liberation put all his faith in the Self. [Chapter 7 - Verse 207]

## Chapter 7 - Verse 208

चित्तैकाग्र्यं यथा योगी महायासेन साधयेत् ।  
अणिमादिप्रेप्सयैवं विविच्यात्स्वं मुमुक्षया ॥२०८॥

cittaikāgryaṁ yathā yogī mahāyāsenā sādhayet ।  
aṇimādiprepsayaivaṁ vivicyāt svaṁ mumukṣayā ॥ 208 ॥

As a Yogi devotes himself with perseverance to obtaining concentration of the mind in order to acquire supernatural powers, like making oneself small or great, so should an aspirant for liberation (perseveringly) differentiate the body from the Self. [Chapter 7 - Verse 208]

## Chapter 7 - Verse 209

कौशलानि विवर्धन्ते तेषामभ्यासपाटवात् ।  
यथा तद्वद्विवेकोऽस्याप्यभ्यासाद्विशदायते ॥२०९॥

kauśalāni vivardhante teṣām abhyāsapāṭavāt ।  
yathā tadvad viveko 'syāpy abhyāsād viśadāyate ॥ 209॥

As these people through perseverance increase their efficiency in their fields, so for the aspirant for liberation through continuous practice the idea of separateness of the Self from the body becomes stronger. [Chapter 7 - Verse 209]

## Chapter 7 - Verse 210

विविंचता भोक्तृतत्त्वं जाग्रदादिष्वसङ्गता ।  
अन्वयव्यतिरेकाभ्यां साक्षिण्यध्यवसीयते ॥२१०॥

viviñcatā bhoktr̥tattvaṃ jāgradādiṣv asaṅgatā ।  
anvayavyatirekābhyāṃ sākṣiṇy adhyavasīyate ॥ 210॥

The real nature of the enjoyer can be understood by applying the method of distinguishing between the variable and the invariable. In this way an aspirant comes to know that the witness of the three states is ever detached. [Chapter 7 - Verse 210]

## Chapter 7 - Verse 211

यत्र यदद्दृश्यते द्रष्ट्रा जाग्रत्स्वप्नसुषुप्तिषु ।  
तत्रैव तन्नेतरत्रेत्यनुभूतिर्हि संमता ॥२११॥

yatra yad dṛśyate dr̥ṣṭrā jāgratśvapnasuṣuptiṣu ।  
tatraiva tannetaratrety anubhūtir hi saṃmatā ॥ 211॥

It is common experience that the states of waking, dreaming and deep sleep are distinct from one another, but that the experiencing consciousness is the same. [Chapter 7 - Verse 211]

## Chapter 7 - Verse 212

स यत्तत्रेक्षते किञ्चित्तेनानन्वागतो भवेत् ।

दृष्ट्वैव पुण्यं पापं चेत्येवं श्रुतिषु दिण्डिमः ॥२१२॥

sa yattatrekṣate kiñcit tenānanvāgato bhavet ।

dr̥ṣṭvaiva puṇyaṃ pāpaṃ cety evaṃ śrutiṣu diṇḍimaḥ ॥ 212 ॥

The Śruti trumpets that whatever objects are cognized by the Self in any state, whether meritorious or unmeritorious, producing pleasure or pain, are not carried over from one state to another. [Chapter 7 - Verse 212]

## Chapter 7 - Verse 213

जाग्रत्स्वप्नसुषुप्त्यादिप्रपञ्चं यत्प्रकाशते ।

तद्ब्रह्माहमिति ज्ञात्वा सर्वबन्धैः प्रमुच्यते ॥२१३॥

jāgratsvapnasuṣṭy ādiprapañcam yatprakāśate ।

tad brahmāham iti jñātvā sarvabandhaiḥ pramucyate ॥ 213 ॥

'When a man realizes his identity with that Brahman which illumines the worlds of the waking, dreaming and sleeping states, he is released from all bonds.' [Chapter 7 - Verse 213]

## Chapter 7 - Verse 214

एक एवात्मा मन्तव्यो जाग्रत्स्वप्नसुषुप्तिषु ।

स्थानत्रयव्यतीतस्य पुनर्जन्म न विद्यते ॥२१४॥

eka evātmā mantavyo jāgratsvapnasuṣṭiṣu ।

sthānatrayavyatītasya punarjanma na vidyate ॥ 214 ॥

'One should consider the Self to be the same in the waking, dreaming and sleeping states. That Ātman which knows itself as beyond the three states is free from rebirth.'  
[Chapter 7 - Verse 214]

### Chapter 7 - Verse 215

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।  
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥२१५॥

triṣu dhāmasu yad bhogyam bhoktā bhogaśca yad bhavet ।  
tebhyo vilakṣaṇaḥ sākṣī cinmātro 'haṁ sadāśivaḥ ॥ 215 ॥

'That Self which is not subject to experience in any of the three states, which can be called pure consciousness, the witness, the ever blissful, and which is neither the enjoyer nor the enjoyment or the object of enjoyment, That I am.' [Chapter 7 - Verse 215]

### Chapter 7 - Verse 216

एवं विवेचिते तत्त्वे विज्ञानमयशब्दितः ।  
चिदाभासो विकारी यो भोक्तृत्वं तस्य शिष्यते ॥२१६॥

evaṁ vivecite tattve vijñānamayaśabditaḥ ।  
cidābhāso vikārī yo bhoktṛtvaṁ tasya śiṣyate ॥ 216 ॥

When the Self has been differentiated in this way, what remains as the enjoyer is Cidābhāsa or Jīva who is also known as the sheath of the intellect, and who is subject to change.  
[Chapter 7 - Verse 216]

### Chapter 7 - Verse 217

मायिकोऽयं चिदाभासः श्रुतेरनुभवादपि ।  
इन्द्रजालं जगत्प्रोक्तं तदन्तः पात्ययं यतः ॥२१७॥

maayiko'yam chidaabhaasah' shruteranubhavaadapi ।  
indrajalam jagatproktam tadantah'paatyayam yatah' ॥ 217 ॥

This Chidabhasa is a product of Maya. Shruti and experience both demonstrate this. The world is a magical show, and Chidabhasa is included in it. [217]

## Chapter 7 - Verse 218

विलयोऽप्यस्य सुप्त्यादौ साक्षिणा ह्यनुभूयते ।  
एतादृशं स्वस्वभावं विविनक्ति पुनः पुनः ॥२१८॥

vilayo 'py asya supty ādau sākṣiṇā hy anubhūyate ।  
etādr̥śaṃ svasvabhāvaṃ vivinakti punaḥ punaḥ ॥ 218 ॥

In deep sleep the unchanging witness consciousness perceives the absorption of Cidābhāsa who is therefore unreal. By continually differentiating the Cidābhāsa one comes to understand his unreality and his separateness from Kūṭastha. [Chapter 7 - Verse 218]

## Chapter 7 - Verse 219

विविच्य नाशं निश्चित्य पुनर्भोगं न वाञ्छति ।  
मुमूर्षुः शायितो भूमौ विवाहं कोऽभिवाञ्छति ॥२१९॥

vivicya nāśaṃ niścitya punarbhogaṃ na vāñchati ।  
mumūrṣaḥ śāyito bhūmau vivāhaṃ ko 'bhivāñchati ॥ 219 ॥

When Cidābhāsa or Jīva convinces himself that he is liable to destruction, he no longer has the desire for pleasure. Does a man lying on the ground in death-bed, desire to marry?  
[Chapter 7 - Verse 219]

## Chapter 7 - Verse 220

जिहेति व्यवहर्तुं च भोक्ताहमिति पूर्ववत् ।  
छिन्ननास इव हीतः क्लिश्यन्नारब्धमश्नुते ॥२२०॥

jihreti vyavahartum cha bhoktaahamiti poorvavat ।  
chhinnanaasha iva hritah' klishyannaarabdhamaśhnute ॥ 220 ॥

He is ashamed to speak of himself as all enjoyer as before. He feels ashamed like one who nose has been cut off, and just endures the experience of his fructifying karma.  
[Chapter 7 - Verse 220]

### Chapter 7 - Verse 221

यदा स्वस्यापि भोक्तृत्वं मन्तुं जिहेत्ययं तदा ।  
साक्षिण्यारोपयेदेतदिति कैव कथा वृथा ॥२२१॥

yadā svasyāpi bhoktṛtvaṃ mantuṃ jihrety ayaṃ tadā ।  
sākṣiṇy āropayed etad iti kaiva kathā vṛthā ॥ 221 ॥

When Cidābhāsa is ashamed to think of himself as the enjoyer, how meaningless is it to say that he will superimpose the idea of being the enjoyer on to Kūṭastha. [Chapter 7 - Verse 221]

### Chapter 7 - Verse 221

इत्यभिप्रेत्य भोक्तारमाक्षिपत्यविशङ्कया ।  
कस्य कामायेति ततः शरीरानुज्वरो न हि ॥२२२॥

ity abhipretya bhoktāramākṣipty aviśaṅkayā ।  
kasya kāmāyeti tataḥ śarīrānujvaro nahi ॥ 222 ॥

Thus the words 'for whose gratification' in the first verse, are intended to denote that there is no enjoyer at all, and consequently, to the enlightened there are no bodily miseries.  
[Chapter 7 - Verse 222]



## Chapter 7 - Verse 223

स्थूलं सूक्ष्मं कारणं च शरीरं त्रिविधं स्मृतम्।

अवश्यं त्रिविधोऽस्त्येव तत्र तत्रोचितो ज्वरः ॥२२३॥

sthoolam sookshmam kaaranam cha shareeram trividham smri'tam ।

avashyam trividho'styeva tatra tatrochito jvarah' ॥ 223 ॥

Bodies are known to be of three types, viz., gross, subtle and causal. And, of course, there are correspondingly three kinds of afflictions or affections. [Chapter 7 - Verse 223]

## Chapter 7 - Verse 224

वातपित्तश्लेष्मजन्यव्याधयः कोटिशस्तनौ ।

दुर्गन्धित्वकुरूपत्वदाहभङ्गादयस्तथा ॥२२४॥

vaatapittashleshmajanyaa vyaadhayah' kot'ishastanau ।

durgandhitvam kuroopatvam daahabhangaadayastathaa ॥ 224 ॥

The physical body, composed of wind, fire and water (the three-humours of the body), is subject to scores of diseases and also to many other troubles such as bad odour, deformity, inflammation and fracture. [Chapter 7 - Verse 224]

## Chapter 7 - Verse 225

कामक्रोधादयः शान्तिदान्त्याद्या लिङ्गदेहगाः ।

ज्वरा द्वयेऽपि बाधन्ते प्राप्याऽप्राप्या नरं क्रमात् ॥२२५॥

kaamakrodhaadayah' shaantidaantyaadyaa lingadehagaah' I

jvaraadvaye'pi baadhante praaptyaapraaptyaa naram kramaat II 224 II

The subtle body is affected on the one hand by desire, anger and so forth, and on the other by inner and outer control, peace of the mind and serenity of the senses. The presence of the former affections and the absence of the latter lead to misery. [Chapter 7 - Verse 225]

## Chapter 7 - Verse 226

स्वं परं च न वेत्यात्मा विनष्ट इव कारणे ।

आगामिदुःखबीजं चेत्येतदिन्द्रेण दर्शितम् ॥२२६॥

svam param cha na vettyaatmaa vinasht'a iva kaarane I

aagaamiduh'khabeejam chetyetadindrena darshitam II 226 II

In Deep sleep, the state of the causal body, the Jiva knows neither himself nor others and appears as if dead. The causal body is the seed of future births and their miseries. So saw Indra, as declared in the Chandogyo Upanishad. [Chapter 7 - Verse 226]

## Chapter 7 - Verse 227

एते ज्वराः शरीरेषु त्रिषु स्वाभाविका मताः ।

वियोगे तु ज्वरैस्तानि शरीराण्येव नासते ॥२२७॥

ete jvaraah' shareereshu trishu svaabhaavikaa mataah' I

viyoge tu jvaraistaani shareeraanyeva naasate II 226 II

These affections are said to be natural to the three bodies. When the bodies become free from them, they cease to function. [Chapter 7 - Verse 227]

## Chapter 7 - Verse 228

तन्तोर्वियुज्येत पटो बालेभ्यः कम्बलो यथा ।  
मृदो घटस्तथा देहो ज्वरेभ्योऽपीति दृश्यताम् ॥२२८॥

tantorviyujyenna pat'o vaalebhyah' kambalo yathaa |  
mri'do ghat'astathaa deho jvarebhyo'peeti dri'shyataam || 228 ||

As there is no piece of cloth without cotton threads, no blanket without wool and no pot without clay, so the three bodies cannot exist without these affections. [Chapter 7 - Verse 228]

## Chapter 7 - Verse 229

चिदाभासे स्वतः कोऽपि ज्वरो नास्ति यतश्चितः ।  
प्रकाशैकस्वभावत्वमेव दृष्टं न चेतरेत् ॥२२९॥

chidaabhaase svatah' ko'pi jvaro naasti yatashchitah' |  
prakaashaikasvabhaavatvameva dri'sht'am na chetarat || 229 ||

Yet, as a matter of fact, these affections are not natural to Chidabhasa. (They belong only to the bodies with which Chidabhasa is identified) it is to be noted that the reflected Consciousness is not different from pure Consciousness, and both are self-iluminous by nature. [Chapter 7 - Verse 229]

## Chapter 7 - Verse 230

चिदाभासेऽप्यसंभाव्या वराः साक्षिणि का कथा ।  
एवमप्येकतां मेने चिदाभासो ह्यविद्यया ॥२३०॥

chidaabhaase'pyasambhaavyaa jvaraah' saakshini kaa kathaa |  
evamevaikataam mene chidaabhaaso hyavidyayaa || 230 ||

None of these affections are natural to Chidabhasa. How then can they be attributed to Kutastha? The fact is that through the force of ignorance (Avidya) Chidabhasa imagines himself to be identified with the three bodies and is affected. [Chapter 7 - Verse 230]

### Chapter 7 - Verse 231

साक्षिसत्यत्वमध्यस्य स्वेनोपेते वपुस्त्रये ।  
तत्सर्वं वास्तवं स्वस्य स्वरूपमिति मन्यते ॥२३१॥

saakshisatyatvamadhyasya svenopete vapustraye ।  
tatsarvam vaastavam svasya svaroopamiti manyate ॥ 231 ॥

Chidabhasa superimposes on the three bodies the reality of the Kutastha and imagines that these three bodies are his real Self. [Chapter 7 - Verse 231]

### Chapter 7 - Verse 232

एतस्मिन्भ्रान्तिकालेऽयं शरीरेषु ज्वरत्स्वथ ।  
स्वयमेव ज्वरामीति मन्यते हि कुटुम्बिवत् ॥२३२॥

etasminbhraantikaale'yam shareereshu jvaratsvatha ।  
svayameva jvaraameeti manyate hi kut'umbivat ॥ 232 ॥

As long as the illusion lasts Chidabhasa continues to take Upon himself the States which the bodies undergo and is affected by them, as an infatuated man feels himself affected when something affects his family. [Chapter 7 - Verse 232]

### Chapter 7 - Verse 233

पुत्रदारेषु तप्यत्सु तपामीति वृथा यथा ।  
मन्यते पुरुषस्तद्वदाभासोऽप्यभिमन्यते ॥२३३॥

putradaareshu tri'pyatsu tri'pyaameeti yathaa vri'thaa ।  
manyate purushastadvadaabhaaso'pyabhimanyate ॥ 233 ॥

An ordinary man is afflicted when his son or wife suffers; similarly Chidabhasa unreasonably thinks that he is afflicted by bodily ailments. [Chapter 7 - Verse 233]

## Chapter 7 - Verse 234

विचिच्य भ्रान्तिमुज्झित्वा स्वमप्यगणयन् सदा ।  
चिन्तयन्साक्षिणं कस्माच्छरीरमनुसंज्वरेत् ॥२३४॥

vivichya bhraantimujjhitvaa svamapyaganayan sadaa ।  
chintayansaakshinam kasmaachchhareeramanusanjvaret ॥ 234॥

By Discrimination ridding himself of all illusion and without caring for himself the Chidabhasa always thinks of the Kutastha. How can he still be subject to the afflictions pertaining to the bodies? [Chapter 7 - Verse 234]

## Chapter 7 - Verse 235

अयथावस्तुसर्पादिज्ञानं हेतुः पलायने ।  
रज्जुज्ञानेऽहिधीध्वस्तौ कृतमप्यनुशोचति ॥२३५॥

ayathaavastusarpaadijnnyanam hetuh' palaayane ।  
rajjujnnyane'hidheedhvastau kri'tamapyanushochati ॥ 235॥

When a man takes a rope for a serpent, he runs away from it, when the illusion is negated and the true nature of the rope is known, he realises his error and is ashamed of it.  
[Chapter 7 - Verse 235]

## Chapter 7 - Verse 236

मिथ्याभियोगदोषस्य प्रायश्चित्तप्रसिद्धये ।  
क्षमापयन्निवात्मानं साक्षिणं शरणं गतः ॥२३६॥

mithyaabhiyogadoshasya praayashchittatvasiddhaye ।  
kshamaapayannivaatmaanam saakshinam sharanam gatah' ॥ 236॥

As a man who has injured another through ignorance humbly begs his forgiveness on realizing his error, so Chidabhasa submits himself to Kutastha. [Chapter 7 - Verse 236]

## Chapter 7 - Verse 237

आवृत्तपापनुत्त्यर्थं स्नानाद्यावर्त्यते यथा ।  
आवर्तयन्निव ध्यानं सदा साक्षिपरायणः ॥२३७॥

aavri'ttapaapanootyartham snaanaadyaavartate yathaa ।  
aavartayanniva dhyaanam sadaa saakshiparaayanah' ॥ 237 ॥

As a Man does repeated penance of bathing etc., for repeated sins, so Chidabhasa too, repeatedly meditates on Kutastha and Submits to it as his witness or Substratum.

[Chapter 7 - Verse 237]

## Chapter 7 - Verse 238

उपस्थकुष्ठिनी वेश्या विलासेषु विलज्जते ।  
जानतोऽग्रे तथाभासः स्वप्रख्यातौ विलज्जते ॥२३८॥

upasthakusht'hinee veshyaa vilaaseshu vilajjate ।  
jaanato'gre tathaabhaasah' svaprakhyaatau vilajjate ॥ 238 ॥

As a Courtesan suffering from a certain disease is Ashamed to demonstrate her charms to a lover who is acquainted with her condition, so Chidabhasa is ashamed to consider himself as the doer and enjoyer. [Chapter 7 - Verse 238]

## Chapter 7 - Verse 239

गृहीतो ब्राह्मणो म्लेच्छैः प्रायश्चित्तं चरन्पुनः ।  
म्लेच्छैः संकीर्यते नैव तथा भासः शरीरकैः ॥२३९॥

gri'heeto braahmano mlechchhaih' praayashchittam charanpunah' ।  
mlechchhaih' sankeeryate naiva tathaabhaasah' shareerakaih' ॥ 239 ॥

As a Brahmana defiled by contact with a Vicious man of low caste undergoes penance, and subsequently avoids the risk of touching such a man, so Chidabhasa, having known of his difference from the bodies, no longer identifies himself with them. [Chapter 7 - Verse 239]



## Chapter 7 - Verse 240

यौवराज्ये स्थितो राजपुत्रः साम्राज्यवाञ्छया ।  
राजानुकारी भवति तथा साक्ष्यनुकार्ययम् ॥२४०॥

yauvaraaiye sthito raajaputrah' saamraajyavaanchhayaa ।  
raajaanukaaree bhavati tathaa saakshyanukaaryayam ॥ 240 ॥

An heir-aaparent imitates the life of his father, the king, in order to fit himself for Accession to the throne. So Chidabhasa continually imitates the witness Kutastha with a view to his being one with it. [Chapter 7 - Verse 240]

## Chapter 7 - Verse 241

यो ब्रह्म वेद ब्रह्मैव भवत्येव इति श्रुतिः ।  
श्रुत्वा तदेकचित्तः सन् ब्रह्म वेत्ति न चेतारत् ॥२४१॥

yo brahma veda brahmaiva bhavatyeveti shrutim ।  
shrutvaa tadekachittah' sanbrahma vetti na chetarat ॥ 241 ॥

He who has heard the declaration of Sruti: 'The knower of Brahman become Brahman', fixes his whole mind on Brahman and Ultimately knows himself to be Brahman.  
[Chapter 7 - Verse 241]

## Chapter 7 - Verse 242

देवत्वकामा ह्यग्न्यादौ प्रविशन्ति यथा तथा ।  
साक्षित्वेनावशेषाय स्वविनाशं स वाञ्छति ॥२४२॥

devatvakaamaa hyagnyaadau pravishanti yathaa tathaa ।  
saakshitvenaavasheshaaya svavinaasham sa vaanchhati ॥ 242 ॥

As people desirous of acquiring the state of the deities immolate themselves in the fire, so Chidabhasa renounces his identity in order to be absorbed in Kutastha.  
[Chapter 7 - Verse 242]

## Chapter 7 - Verse 243

यावत्स्वदेहदाहं स नरत्वं नैव मुञ्चति ।  
यावदारब्धदेहं स्यान्नाभासत्वविमोचनम् ॥२४३॥

yaavatsvadehadaaham sa naratvam naiva munchati ।  
taavadaarabdhadehah' syaannaabhaasatvavimochanam ॥ 243 ॥

In the course of self-immolation a man retains his manhood until his body is completely consumed. So the idea of Chidabhasa continues as long as the body, the result of fructifying Karma, continues. [Chapter 7 - Verse 243]

## Chapter 7 - Verse 244

रज्जुज्ञानेऽपि कम्पादिः शनैरेवोपशाम्यति ।  
पुनर्मन्दान्धकारे सा रज्जुः क्षिप्तोरगी भवेत् ॥२४४॥

rajjujnyaane'pi kampaadih' shanairevopashaamyati ।  
punarmandaandhakaari saa rajjuh' kshiptoragee bhavet ॥ 244 ॥

After a man has realised the nature of the rope, the trembling caused by the erroneous idea of the snake disappears gradually only and the idea of the Snake still sometimes haunts him when he sees a rope in Darkness. [Chapter 7 - Verse 244]

## Chapter 7 - Verse 245

एवमारब्धभोगोऽपि शनैः शाम्यति नो हठात् ।  
भोगकाले कदाचित्तु मर्त्योऽहमिति भासते ॥२४५॥

evamaarabdhabhogo'pi shanaih' shaamyati no hat'haat ।  
bhogakaale kadaachittu martyo'hamiti bhaasate ॥ 245 ॥

Similarly the fructifying Karma does not end abruptly but dies down slowly. In the course of the enjoyment of its fruits, the knower is occasionally Visited by such thoughts as 'I am a mortal'. [Chapter 7 - Verse 245]

### Chapter 7 - Verse 246

नैतावताऽपराधेन तत्त्वज्ञानं विनश्यति ।  
जीवन्मुक्तिव्रतं नेदं किंतु वस्तुस्थितिः खलु ॥२४६॥

naitaavataaparaadhena tattvajnyaanam vinashyati ।  
jeevanmuktivratam nedam kintu vastusthithi' khalu ॥ 246 ॥

Lapses like this do not nullify the realisation of truth. Jivanmukti (Liberation in life) is not a vow, but the establishment of the soul in the knowledge of Brahman. [Chapter 7 - Verse 246]

### Chapter 7 - Verse 247

दशमोऽपि शिरस्ताडं रुदन्बुद्ध्वा न रोदिति ।  
शिरोव्रणस्तु मासेन शनैः शाम्यति नो तदा ॥२४७॥

dashamo'pi shirastad'am rudanbuddhvaa na roditi ।  
shirovranastu maasena shanaih' shaamyati no tadaa ॥ 247 ॥

In the example already cited, the tenth man, who may have been crying and beating his head in sorrow, stops lamenting on realising that the tenth is not dead but the wounds caused by beating his head take a month gradually to heal. [Chapter 7 - Verse 247]

### Chapter 7 - Verse 248

दशमामृतिलाभेन जातो हर्षो व्रणव्यथाम् ।  
तिरोधत्ते मुक्तिलाभस्तथा प्रारब्धदुःखिताम् ॥२४८॥

dashamaamri'tilaabhena jaato harsho vranavyathaam ।  
tirodhatte muktilaabhastathaa praarabdhaduh'khitaam ॥ 248 ॥

On realising that the tenth is alive, he rejoices and forgets the pain of his wounds. In the same way liberation in life makes one forget any misery resulting from the fructifying Karma. [Chapter 7 - Verse 248]

## Chapter 7 - Verse 249

व्रताभावाद्यदाऽध्यासस्तदा भूयो विविच्यताम् ।  
रससेवी दिने भुङ्क्ते भूयो भूयो यथा तथा ॥२४९॥

vrataabhaavaadyadaadhyasastadaa bhooyo vivichyataam ।  
rasasevee dine bhunkte bhooyo bhooyo yathaa tathaa ॥ 249 ॥

As it is not a vow and a break does not matter, one should reflect on the truth again and again to remove the delusion whenever it recurs, just as a man who takes mercury to cure a certain disease eats again and again during the day to satisfy the hunger caused by the mercury. [Chapter 7 - Verse 249]

## Chapter 7 - Verse 250

शमयत्यौषधेनायं दशमः स्वं व्रणं यथा ।  
भोगेन शमयित्वैतत्प्राारब्धं मुच्यते तथा ॥२५०॥

shamayatyaushadhenaayam dashamah' svavranam yathaa ।  
bhogena shamayitvaitatpraarabdhham muchyate tathaa ॥ 250 ॥

As the tenth man cures his wounds by applying medicines, so the knower wears out his fructifying Karma by enjoyment and is ultimately liberated. [Chapter 7 - Verse 250]

## Chapter 7 - Verse 251

किमिच्छन्निति वाक्योक्तः शोकमोक्ष उदीरितः ।  
आभासस्य ह्यवस्थैषा षष्ठी तृप्तिस्तु सप्तमी ॥२५१॥

kimichchhanniti vaakyoktah' shokamoksha udeeritah' ।  
aabhaasasya hyavasthaishaa shasht'hee tri'ptistu saptaami ॥ 251 ॥

In the first verse, the expression 'Desiring what?' indicates the release from suffering. This is the sixth state of Chidabhasa. The seventh State, which is now described, is the achievement of perfect satisfaction. [Chapter 7 - Verse 251]

## Chapter 7 - Verse 252

साङ्कुशा विषयस्तृप्तिरियं तृप्तिर्निरङ्कुशा ।  
कृतं कृत्यं प्रापणीयं प्राप्तमित्येव तृप्यति ॥२५२॥

saankushaa vishayaastri'ptiriyam tri'ptirnirankushaa ।  
kri'tam kri'tyam praapaneeyam praaptamityeva tri'pyati ॥ 252 ॥

The satisfaction by external objects is limited, but the satisfaction of liberation in life is unlimited. The satisfaction of direct knowledge engenders the feeling that all that was to be achieved has been achieved, and all that was to be enjoyed has been enjoyed  
[Chapter 7 - Verse 252]

## Chapter 7 - Verse 253

ऐहिकामुष्मिकव्रातसिद्ध्यै मुक्तेश्च सिद्ध्ये ।  
बहु कृत्यं पुराऽस्याभूत्तत्सर्वमधुना कृतम् ॥२५३॥

aihikaamushmikavraatasiddhyai mukteshcha siddhaye ।  
bahu kri'tyam puraasyaabhoottatsarvamadhunaa kri'tam ॥ 253 ॥

Before realisation one has many duties to perform in order to acquire worldly and celestial advantages and also as an aid to ultimate release; but with the rise of knowledge of Brahman, they are as good as already done, for nothing further remains to be done.  
[Chapter 7 - Verse 253]

## Chapter 7 - Verse 254

तदेतत्कृतकृत्यत्वं प्रतियोगिपुरःसरम् ।  
अनुसंदधदेवायमेवं तृप्यति नित्यशः ॥२५४॥

tadetatkri'takri'tyatvam pratiyogipurah'saram ।  
anusandadhadevaayamevam tri'pyati nityashah' ॥ 254 ॥

The Jivanmukta always feels supreme self-satisfaction by constantly keeping in view his former state and present state of freedom from wants and duties. [Chapter 7 - Verse 254]

## Chapter 7 - Verse 255

दुःखिनोऽज्ञाः संसरन्तु कामं पुत्राद्यपेक्षया ।  
परमानन्दपूर्णोऽहं संसरामि किमिच्छया ॥२५५॥

duh'khino'jnyaah' samsarantu kaamam putraadyapekshayaa I  
paramaanandapoorno'ham samsaraami kimichchhayaa ॥ 255 ॥

Let the ignorant people of the world perform worldly actions and desire to possess Wives, children and wealth. I am full of supreme bliss. For what purpose should I engage myself in worldly concerns? [Chapter 7 - Verse 255]

## Chapter 7 - Verse 256

अनुतिष्ठन्तु कर्माणि परलोकयियासवः ।  
सर्वलोकात्मकः कस्मादनुतिष्ठामि किं कथम् ॥२५६॥

anutisht'hantu karmaani paralokaayiyaasavah' I  
sarvalokaatmakah' kasmaadanutisht'haami kim katham ॥ 256 ॥

Let those desirous of joy in heaven perform the ordained rituals. I pervade all the worlds. How and wherefore should I undertake such actions? [Chapter 7 - Verse 256]

## Chapter 7 - Verse 257

व्याचक्षतां ते शास्त्राणि वेदानध्यापयन्तु वा ।  
येऽत्राधिकारिणो मे तु नाधिकारोऽक्रियत्वतः ॥२५७॥

vyaachakshataante shaastraani vedaanadhyaapayantu vaa I  
ye'traadhikaarino me tu naadhikaaro'kriyatvatah' ॥ 257 ॥

Let those who are entitled to it, explain the scriptures or teach the Vedas. I am not so entitled because all my actions have ceased. [Chapter 7 - Verse 257]



## Chapter 7 - Verse 258

निद्राभिक्षे स्नानशौचे नेच्छामि न करोति च ।

द्रष्टारश्चेत्कल्पयन्ति किं मे स्यादन्यकल्पनात् ॥२५८॥

nidraabhikshe snaanashauche nechchhaami na karomi cha I

drasht'aarashchetkalpayanti kim me syaadanyakalpanaat II 258 II

I have no desire to Sleep or beg for alms, nor do I do so; nor do I perform the acts of bathing or ablution. The onlookers imagine these things in me. What have I to do with their imaginations? [Chapter 7 - Verse 258]

## Chapter 7 - Verse 259

गुज्जापुज्जादि दह्येत नान्यारोपितवह्निना ।

नान्यारोपितसंसारधर्मानेवमहं भजे ॥२५९॥

gunjaapunjaadi dahyeta naanyaaropitavahninaa I

naanyaaropitasamsaaradharmaanevamaham bhaje II 259 II

Seeing a bush of red Gunja berries from a distance one may suppose that there is a fire, but such an imaginary fire does not affect the bush. So the worldly duties and qualities attributed to me by others do not affect me. [Chapter 7 - Verse 259]

## Chapter 7 - Verse 260

शृण्वन्त्वज्ञाततत्त्वास्ते जानन्कस्माच्छृणोम्यहम्

मन्यन्तां संशयापन्ना न मन्येऽहमसंशयः ॥२६०॥

shri'nvantvajnyaatatattvaaste jaanam kasmaachchhri'nomyaham I

manyantaam samshayaapannaa na manye'hamasamshayah' II 260 II

Let those ignorant of the nature of Brahman listen to the teachings of the Vedanta Philosophy. I have Self-knowledge. Why again should I listen to them? Those who are in doubt reflect on the nature of Brahman. I have no doubts, so I do not do so. [Chapter 7 - Verse 260]

### Chapter 7 - Verse 261

विपर्यस्तो निदिध्यासेत्किं ध्यानमविपर्ययात् ।

देहात्मत्वविपर्यासं न कदाचिद्भजाम्यहम् ॥२६१॥

viparyasto nididhyaasetkim dhyaanamaviparyaye ।

dehaatmatvaviparyaasam na kadaachidbhajaamyaham ॥ 261 ॥

He who is subject to erroneous conviction may practise meditation. I do not confuse the Self for the body. So in the absence of such a delusion why should I meditate?

[Chapter 7 - Verse 261]

### Chapter 7 - Verse 262

अहं मनुष्य इत्यादिव्यवहारो विनाप्यमुम् ।

विपर्यासं चिराभ्यस्तवासनातोऽवकल्पते ॥२६२॥

aham manushya ityaadivyaavahaaro vinaapyamum ।

viparyaasam chiraabhyastavaasanaato'vakalpate ॥ 262 ॥

Even without being subject to this delusion, I behave like a human being through the impressions and habits gathered over a long period. [Chapter 7 - Verse 262]

### Chapter 7 - Verse 263

प्रारब्धकर्मणि क्षीणे व्यवहारो निवर्तते ।

कर्माक्षये त्वसौ नैव शाम्येद्ध्यानसहस्रतः ॥२६३॥

praarabdhakarmani ksheene vyavahaaro nivartate ।

karmaakshaye tvasau naiva shaamyeddhyaanasahasratah' ॥ 263 ॥

All worldly dealings will come to an end when the fructifying Karma wears out. If it does not wear out, thousands of meditational bouts will not stop the dealings. [Chapter 7 - Verse 263]

## Chapter 7 - Verse 264

विरलत्वं व्यवहतेरिष्टं चेद्ध्यानमस्तु ते ।

आबाधिकां व्यवहतिं पश्यन्ध्यायाम्यहं कुतः ॥२६४॥

viralatvam vyavahri'terisht'am cheddhyaanamastu te ।

abaadhikaam vyavahri'tim pashya dhyaayaamyaham kutah' ॥ 264 ॥

To bring to an end your worldly dealings, you may practise contemplation as much as you like, but I know the worldly dealings to be perfectly harmless. Why should I then meditate? [Chapter 7 - Verse 264]

## Chapter 7 - Verse 265

विक्षेपो नास्ति यस्मान्मे न समाधिस्ततो मम ।

विक्षेपो वा समाधिर्वा मनसः स्याद्विकारिणः ॥२६५॥

vikshepo naasti yasmaanme na samaadhistato mama ।

vikshepo vaa samaadhirvaa manasah' syaadvikaarinah' ॥ 265 ॥

There is no distraction for me, so for me there is no need of Samadhi too. Both distraction and absorption are states of the changeable mind. [Chapter 7 - Verse 265]

## Chapter 7 - Verse 266

नित्यानुभवरूपस्य को मे वाऽनुभवः पृथक् ।

कृतं कृत्यं प्रापणीयं प्राप्तमित्येव निश्चयः ॥२६६॥

nityaanubhavaroopasya ko me'traanubhavah' pri'thak ।

kri'tam kri'tyam praapaneeyam praaptamityeva nishchayah' ॥ 266 ॥

I am the sum of all the experiences in the universe; where is the separate experience for me? I have obtained all that was to be obtained and have done all that was to be done. This is my unshakable conviction. [Chapter 7 - Verse 266]

## Chapter 7 - Verse 267

vyavahaaro laukiko vaa shaastreeyo'pyanyathaapi vaa |  
mamaakarturalepasya yathaarabdhham pravartataam || 267 ||

व्यवहारो लौकिको वा शास्त्रीयो वाऽन्यथापि वा ।  
ममाकर्तुरलेपस्य यथारब्धं प्रवर्तताम् ॥२६७॥

I am associationless, neither the doer nor the enjoyer. I am not concerned with what the past actions make me do, whether in accordance with or against the social or scriptural codes. [Chapter 7 - Verse 267]

## Chapter 7 - Verse 268

अथवा कृतकृत्योऽपि लोकानुग्रहकाम्यया ।  
शास्त्रीयेणैव मार्गेण वर्तेऽहं का मम क्षतिः ॥२६८॥

athavaa kri'takri'tyo'pi lokaanugrahakaamyayaa |  
shaastreeyenaiva maargena varte'ham kaa mama kshatih' || 268 ||

Or, there is no harm if I engage myself in doing good to the world following the scriptural injunctions even though I have obtained all that was to be obtained. [Chapter 7 - Verse 268]

## Chapter 7 - Verse 269

देवार्चनस्नानशौचभिक्षादौ वर्ततां वपुः ।  
तारं जपतु वाक्तद्वत् पठत्वाम्नायमस्तकम् ॥२६९॥

devaarchanasnaanashauchabhikshaadau vartataam vapuh' |  
taaram japatu vaaktadvatpat'hatvaamnaayamastakam || 269 ||

Let my body worship God, take bath, preserve cleanliness or beg for alms. Let my mind recite 'Aum or study the Upanishads. [Chapter 7 - Verse 269]

### Chapter 7 - Verse 270

विष्णुं ध्यायतु धीर्यद्वा ब्रह्मानन्दे विलीयताम् ।  
साक्ष्यहं किञ्चिदप्यत्र न कुर्वे नापि कारये ॥२७०॥

vishnum dhyayaatu dheeryadvaa brahmaanande vileeyataam ।  
saakshyaham kinchidapyatra na kurve naapi kaaraye ॥ 270 ॥

Let my intellect meditate on Vishnu or be merged in the bliss of Brahman, I am the witness of all. I do nothing nor cause anything to be done. [Chapter 7 - Verse 270]

### Chapter 7 - Verse 271

एवं च कलहः कुत्र संभवेत्कर्मिणो मम ।  
विभिन्नविषयत्वेन पूर्वापरसमुद्रवत् ॥२७१॥

evam cha kalahah' kutra sambhavetkarmina mama ।  
vibhinnavishayatvena poorvaaparasamudravat ॥ 271 ॥

How can there be any conflict between the actor and myself? Our functions are as apart from each other as the eastern from the western ocean? [Chapter 7 - Verse 271]

### Chapter 7 - Verse 272

वपुर्वाग्धीषु निर्बन्धः कर्मिणो न तु साक्षिणि ।  
ज्ञानिनः साक्ष्यलेपत्वे निर्बन्धो नेतरत्र हि ॥२७२॥

vapurvaagdheeshu nirbandhah' karmino na tu saakshini ।  
jnyaaninah' saakshyalepatve nirbandho netaratra hi ॥ 272 ॥

An advocate of action is mainly concerned with the body, the organs of speech, the intellect and with karma; he is not concerned with the Witness-consciousness, whereas the illumined one is concerned with the associationless witness, not with other things.

[Chapter 7 - Verse 272]

### Chapter 7 - Verse 273

एवं चान्योन्यवृत्तान्तानभिज्ञौ बधिराविव ।  
विवदेतां बुद्धिमन्तो हसन्त्येव विलोक्य तौ ॥२७३॥

evam chaanyonyavri'ttaantaanabhiijnyau badhiraaviva ।  
vivadetaam buddhimanto hasantyeva vilokya tau ॥ 273 ॥

If the advocates of Karma and Jnana, without understanding the difference of their topics, enter into a dispute, they are like two deaf persons Quarrelling! the illumined ones only laugh at seeing them. [Chapter 7 - Verse 273]

### Chapter 7 - Verse 274

यं कर्मी न विजानाति साक्षिणं तस्य तत्त्ववित् ।  
ब्रह्मत्वं बुद्ध्यतां तत्र कर्मिणः किं विहीयते ॥२७४॥

yam karmee na vijaanaati saakshinam tasya tattvavit ।  
brahmatvam budhyataam tatra karminah' kim viheeyate ॥ 274 ॥

Let the knower of truth know the witness Consciousness whom the Karmi does not recognize, as Brahman. What does the Karmi lose by this? [Chapter 7 - Verse 274]

### Chapter 7 - Verse 275

देहवाग्बुद्ध्यस्त्यक्ता ज्ञानिनानृतबुद्धितः ।  
कर्मी प्रवर्तयत्वाभिर्ज्ञानिनो हीयतेऽत्र किम् ॥२७५॥

dehavaagbuddhayastyaktaa jnyaaninaanri'tabuddhitah' ।  
karmee pravartayavaabhirjnyaanino heeyate'tra kim ॥ 275 ॥

The illumined man has rejected the body, speech and mind as unreal. What does he lose if a believer in action makes use of them? [Chapter 7 - Verse 275]



## Chapter 7 - Verse 276

प्रवृत्तिर्नोपयुक्ता चेन्निवृत्तिः क्वोपयुज्यते ।  
बोधहेतुर्निवृत्तिश्चेद्बुभुत्सायां तथेतरा ॥२७६॥

pravri'ttirnopayuktaa chennivri'ttih' kvopayujyate I  
bodhe heturnivri'ttishchedbubhutsaayaam tathetaraa II 276 II

(Doubt) : The knower of truth has no use for getting engaged in action. (Reply) : What use has actionlessness? (Doubt) : Absence of action is a help to the acquisition of knowledge. (Reply) : Action too is helpful in the search after knowledge. [Chapter 7 - Verse 276]

## Chapter 7 - Verse 277

बुद्धश्चेन्न बुभुत्सेत नाप्यसौ बुध्यते पुनः ।  
अबाधादनुवर्तेत बोधो न त्वन्यसाधनात् ॥२७७॥

buddhashchenna bubhutseta naapyasau budhyate punah' I  
abaadhaadanuvarteta bodho na tvanyasaadhanaat II 277 II

(Doubt) : Once the truth is known, there is no further desire to know it (and so he has no need for action) (Reply) : He has not to know again (and so he has no need for inaction). The knowledge of truth remains unobstructed and needs nothing further to revive it. [Chapter 7 - Verse 277]

## Chapter 7 - Verse 278

नाविद्या नापि तत्कार्यं बोधं बाधितुमर्हति ।  
पुरैव तत्त्वबोधेन बाधिते ते उभे यतः ॥२७८॥

naavidyaa naapi tatkaaryam bodham baadhitumarhati I  
puraiva tattvabodhena baadhite te ubhe yatah' II 278 II

Nescience (Avidya) and its effects (the realm of duality) cannot negate the knowledge of truth. The dawn of truth has already destroyed them for ever in the case of the knower. [Chapter 7 - Verse 278]

## Chapter 7 - Verse 279

बाधितं दृश्यतामक्षैस्तेन बाधो न शक्यते ।

जीवन्नाखुर्न मार्जारं हन्ति हन्यात् कतं मृतः ॥२७९॥

baadhitam dri'shyataamakshaistena baadho na shankyate ।

jeevannaakhurna maarjaaram hanti hanyaatkatham mri'tah' ॥ 279 ॥

The realm of duality, destroyed by knowledge, may still be perceived by the senses, but such perception does not affect illumination. A Living rat cannot kill a cat; then how can it do so when dead? [Chapter 7 - Verse 279]

## Chapter 7 - Verse 280

अपि पाशुपतास्त्रेण विद्धश्चेन्न ममार यः ।

निष्फलेषु वितुन्नाङ्गो नङ्क्ष्यतीत्यत्र का प्रभा ॥२८०॥

api paashupataastrena vidvashchenna mamaara yah' ।

nishphaleshuvitunnaango nankshyateetyatra kaa pramaa ॥ 280 ॥

When a man is so invulnerable that even the mighty weapon Pasupata cannot kill him, how can you say that he will be killed by an edgeless weapon? [Chapter 7 - Verse 280]

## Chapter 7 - Verse 281

आदावविद्यया चित्रैः स्वकार्यैर्जृम्भमाणया ।

बुद्ध्वा बोधोऽजयत्सोऽद्य सुदृढो बाध्यतां कथम् ॥२८१॥

aadaavavidyayaa chitraih' svakaaryairjri'mbhamaanayaa ।

yuddhvaa bodho'jayatsodya sudri'd'ho baadhyataam katham ॥ 281 ॥

The knowledge of truth has fought and overcome ignorance even when it was at the height of its power being helped by a variety of wrong notions produced by it. How can that knowledge, firmer now, be obstructed? [Chapter 7 - Verse 281]

## Chapter 7 - Verse 282

तिष्ठन्त्वज्ञानतत्कार्यशवा बोधेन मारिताः ।

न भीतिर्बोधसम्राजः कीर्तिः प्रत्युत तस्य तैः ॥२८२॥

tisht'hantuvajnyaanatatkaaryashavaabodhena maaritaah' I

na haaneerbeedha samraajah' keertih' pratyuta tasya taih' II 282 II

Let the corpses of ignorance and its effects, destroyed by knowledge, remain; the Emperor, the conqueror, has no fear of them; on the contrary they only proclaim his glory.

[Chapter 7 - Verse 282]

## Chapter 7 - Verse 283

य एवमतिशूरेण बोधेन न वियुज्यते ।

प्रवृत्त्या वा निवृत्त्या वा देहादिगतयास्य किम् ॥२८३॥

ya evamatishoorena bodhena na viyujyate I

nivri'ttyaa vaa pravri'ttyaa vaa dehaadigatayaasya kim II 283 II

To one who is not separated from this all-powerful knowledge, neither engagement in action nor actionlessness does any injury. They relate only to the body. [Chapter 7 - Verse 283]

## Chapter 7 - Verse 284

प्रवृत्तावाग्रहो न्याय्यो बोधहीनस्य सर्वथा ।

स्वर्गाय वाऽपवर्गाय यतितव्यं यतो नृभिः ॥२८४॥

pravri'ttaavaagraho nyaayyo bodhaheenasya sarvathaa I

svargaaya vaapavargaaya yojitavyam yato nri'bhih' II 284 II

He who is without knowledge of truth must always be enthusiastic about action, for it is the duty of men to make efforts for heaven or for liberation. [Chapter 7 - Verse 284]

## Chapter 7 - Verse 285

विद्वांश्चेत्तादृशां मध्ये तिष्ठेत्तदनुरोधतः ।

कायेन मनसा वाचा करोत्येवाखिलाः क्रियाः ॥२८५॥

vidvaamshchettaadri'shaam madhye tisht'hettadanurodhatah' I

kaayena manasaa vaachaa karotyevaakhilaah' kriyaah' II 285 II

If the knower of truth is among people who are performing actions, he too performs all actions required of him with his body, mind and speech, so as to be in accord with them.

[Chapter 7 - Verse 285]

## Chapter 7 - Verse 286

एष मध्ये बुभुत्सूनां यदा तिष्ठेत्तदा पुनः ।

बोधायाैषां क्रियाः सर्वा दूषयंस्त्यजतु स्वयम् ॥२८६॥

esha madhye bubhutsaanaam yadaa tisht'hettadaa punah' I

bodhaayaishaam kriyaah' sarvaa dooshayamstyajatu svayam II 286 II

If on the other hand he happens to be among people who are aspirants to spiritual knowledge, he should show defects in all actions and himself give them up. [Chapter 7 - Verse 286]

## Chapter 7 - Verse 287

अविद्वदनुसारेण वृत्तिर्बुद्धस्य युज्यते ।

स्तनन्धयानुसारेण वर्तते तत्पिता यतः ॥२८७॥

avidvadanusaarena vri'ttirbuddhasya yujyate I

stanandhayaanusaarena vartate tatpitaah' II 287 II

It is proper that the wise man when with the ignorant should act in accord with their actions, just as a loving father acts according to the wishes of his little Children. [Chapter 7 - Verse 287]

### Chapter 7 - Verse 288

अधिक्षिप्तस्ताडितो वा बालेन स्वपिता तदा।

न क्लिश्नति न कुप्येत बालं प्रत्युत लालयेत् ॥२८८॥

adhikshiptastaad'ito vaa baalena svapitaa tadaa |

na klishyati na kupyechcha baalam pratyuta laalayet || 288 ||

When his infant children show him disrespect or beat him, he neither gets angry with them nor feels sorry, but, on the contrary, fondles them with affection. [Chapter 7 - Verse 288]

### Chapter 7 - Verse 289

निन्दितः स्तूयमानो वा विद्वानज्ञैर्न निन्दति।

न स्तौति किंतु तेषां स्याद्यथा बोधस्तथाचरेत् ॥२८९॥

ninditah' stooyamaano vaa vidvaanajnyairna nindati |

na stauti kintu teshaam syaadyathaa bodhastathaa charet || 289 ||

The enlightened man when praised or blamed by the ignorant does not praise or blame them in return. He behaves in such a way as to awaken a knowledge of the real entity in them. [Chapter 7 - Verse 289]

### Chapter 7 - Verse 290

येनायं नटनेनात्र बुध्यते कार्यमेव तत्।

अज्ञप्रबोधान्नैवान्यत् कार्यमस्त्यत्र तद्विदः ॥२९०॥

yenaayam nat'anenaatra budhyate kaaryameva tat |

ajnyaprabodhaannaivaanyatkaaryamastyatra tadvidah' || 290 ||

With the ignorant a wise man should behave in such a way as will enable them to have realisation. In this world he has no other duty except awakening the ignorant. [Chapter 7 - Verse 290]

### Chapter 7 - Verse 291

कृतकृत्यतया तृप्तः प्राप्तप्राप्यतया पुनः ॥  
तृष्यन्नेवं स्वमनसा मन्यतेऽसौ निरन्तरम् ॥२९१॥

kri'takri'tyatayaa tri'ptah' praaptapraapyatayaa punah' I  
tri'pyanevam svamanasaa manyate'sau nirantaram II 291 II

As he has achieved all that was to be achieved, and nothing else remains for him to do, he feels satisfied and always thinks thus: [Chapter 7 - Verse 291]

### Chapter 7 - Verse 292

धन्योऽहं धन्योऽहं नित्यं स्वात्मानमञ्जसा वेद्मि ।  
धन्योऽहं धन्योऽहं ब्रह्मानन्दो विभाति मे स्पष्टम् ॥२९२॥

dhanyo'ham dhanyo'ham nityam svaatmaanamanjasaa vedmi I  
dhanyo'ham dhanyo'ham brahmaanando vibhaati me spasht'am II 292 II

Blessed am I, blessed, for I have the constant vision of my Self! Blessed am I, blessed, for the bliss of Brahman shines clearly to me! [Chapter 7 - Verse 292]

### Chapter 7 - Verse 293

धन्योऽहं धन्योऽहं दुःखं सांसारिकं न वीक्षेऽद्य ।  
धन्योऽहं धन्योऽहं स्वस्याज्ञानं पलायितं क्वापि ॥२९३॥

dhanyo'ham dhanyo'ham duh'kham saamsaarikam na veekshe'dya I  
dhanyo'ham dhanyo'ham svasyaajnyaanam palaayitam kvaapi II 293 II

Blessed am I, blessed, for I am free from the sufferings of the world. Blessed am I, blessed, for my ignorance has fled away, I know not where. [Chapter 7 - Verse 293]



### Chapter 7 - Verse 294

धन्योऽहं धन्योऽहं कर्तव्यं मे न विद्यते किञ्चित्।  
धन्योऽहं धन्योऽहं प्राप्तव्यं सर्वमद्य संपन्नम् ॥२९४॥

dhanyo'ham dhanyo'ham kartavyam me na vidyate kinchit I  
dhanyo'ham dhanyo'ham praaptavyam sarvamadya sampannam II 294 II

Blessed am I, blessed, for I have no further duty to perform. Blessed am I, blessed, for I have now achieved the highest that one can aspire to. [Chapter 7 - Verse 294]

### Chapter 7 - Verse 295

धन्योऽहं धन्योऽहं तृप्तेर्मे कोपमा भवेल्लोके ।  
धन्योऽहं धन्योऽहं धन्यो धन्यः पुनः पुनर्धन्यः ॥२९५॥

dhanyo'ham dhanyo'ham tri'ptirme kopamaa bhavelloke I  
dhanyo'ham dhanyo'ham dhanyo dhanyo dhanyah' punah' punah' II 295 II

Blessed am I, blessed, for there is nothing to compare with my great bliss! Blessed am I, blessed, blessed, again and again blessed! [Chapter 7 - Verse 295]

### Chapter 7 - Verse 296

अहो पुण्यमहो पुण्यं फलितं फलितं दृढम्।  
अस्य पुण्यस्य संपत्तेरहो वयमहो वयम् ॥२९६॥

aho punyamaho punyam phalitam phalitam dri'd'ham I  
asya punyasya sampatteraho vayamaho vayam II 296 II

O my merits, my merits, how enduringly they have borne fruit! Wonderful are we, the possessors of this great merit, wonderful! [Chapter 7 - Verse 296]

## Chapter 7 - Verse 297

अहो शास्त्रमहो शास्त्रमहो गुरुरहो गुरुः ।

अहो ज्ञानमहो ज्ञानमहो सुखमहो सुखम् ॥२९७॥

aho shaastramahō shaastramahō gururahō guruh' ।

aho jnyaanamahō jnyaanamahō sukhamahō sukham ॥ 297 ॥

O how grand and true are the scriptures, the scriptures, o how grand and great is my teacher, my teacher! O how grand is this illumination, this illumination, o how grand is this bliss, this bliss! [Chapter 7 - Verse 297]

## Chapter 7 - Verse 298

तृप्तिदीपमिमं नित्यं येऽनुसंदधते बुधाः ।

ब्रह्मानन्दे निमज्जन्तस्ते तृप्यन्ति निरन्तरम् ॥२९८॥

tri'ptideepamimam nityam ye'nusandadhate budhaah' ।

brahmaanande nimajjantaste tri'pyanti nirantaram ॥ 298 ॥

The wise who study repeatedly this chapter called the 'Lap of perfect Satisfaction' will dive in the bliss of Brahman and remain in perfect bliss. [Chapter 7 - Verse 298]